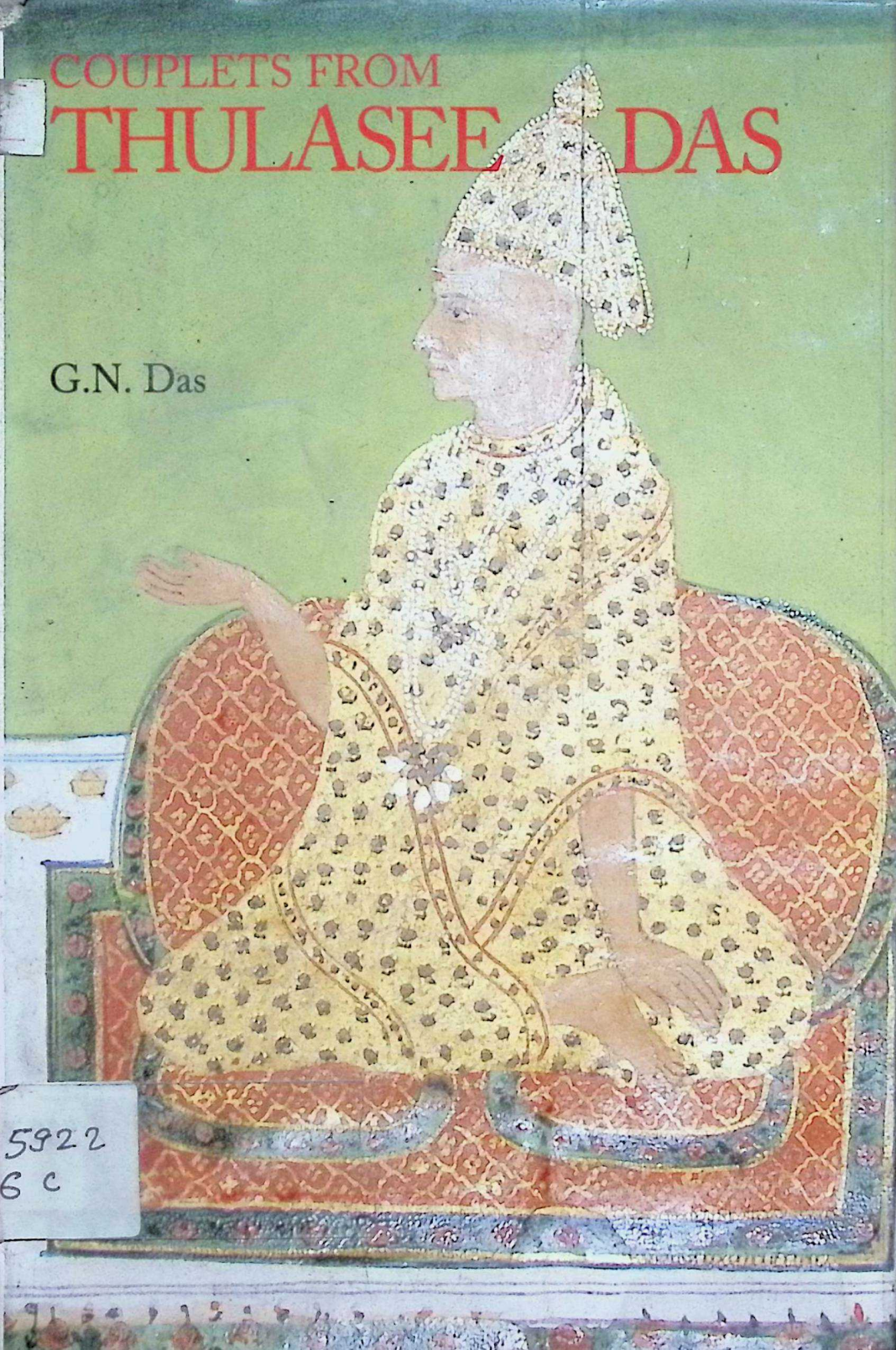
COUPLETS FROM THULASEE DAS

G.N. Das



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Of the saint-poets of our country, Thulasee Das, the outstanding poet of "Bhakti Cult", ranks next only to Santh Kabir who preceded him by more than a century and a half. In both cases, the devotion was based on love. For Kabir, it was impersonal love between Atma (Soul) and Paramatma (Supreme Soul), whereas in the case of Goswami Thulasee Das it was between the seeker as Beloved and Shri Rama as Lover.

For both, the ultimate aim of the love game is union or fusion of both into one.

A single example of Thulasee Das's couplets shows the trend:

No. 89

Thulasee begs of Lord Shiva with folded hands
To grant him boon of Shri Rama's love
And Shri Rama's love for him in this
And following births as would behove.

Rs. 150

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boasts of anything. He speaks very humbly, but firmly. It is impossible to differ from him, as he places his point with appropriate illustrations. Entire Manas is full of such Dohavali references and examples. Mostly, they are also related to his faith and conviction in Raama. In the scientific age of ours this kind of logical pronouncements carry more weight than mere sentimental appeal. In Doha form each couplet is independent of the other. Still, there is continuity of thoughts and ideology. We can call it a truly "secular" poetry. Tulasi Das has a deep sense of righteousness. He cannot be irreligious. But he has carried us for centuries towards a high sense of value. This is how the first line of each couplet takes us to a point of view and the next line deeply sows it in our mind and heart, both. That is why Tulasi Das is called "Lokanayak" (Leader of his Age).

In the present work Mr. G.N. Das has truly followed Tulasi while translating the couplets from Dohavali. The poetry rendering of these couplets needs a very tender hand. Mr. G.N. Das could read the soul of the great saint. He has the command to put down necessary English terminology to house Tulasi's idioms in Avadhi and Braj Boli.

I wish Gananath Das gets a long lease of life to take up many more projects in the interest of our society. We need an art form, not merely for art's sake, but also for various other purposes. Poetry, a purposeful art, has been taken for enactment in different languages through translation. The value-loaded poetry does not lose anything in translation. We hope to get still further guidance from senior citizens of our age like Shri G.N. Das.

In fine, I express my heart-felt regards to him.

Shankarlal Purohit

"NAVAKALEVAR"
17 July 1996

PREFACE

One of the most felicitous poets of Bhakti Marg (Devotion) in India was Shrimat Goswami Thulasee Das born in Rajapur about 20 K.M. from Chitrakut in U.P. in the year 1545 A.D. He lived upto 1625 A.D. with a life span of about 80 years and breathed his last in Varanasi at Shri Hanumaan ghat on the sacred river Ganges.

He started his poetic life in Chitrakut but all his major works were composed at Varanasi including Shri Raama Charita Manas, Binaya Patrika and so forth.

The couplets selected for the present work are mainly from the selections included in the "Dohabali" compiled by Shri Hanuman Prasad Poddar and published by Gita Press, Gorakhpur.

Poddarji has appended to each couplet brief but very useful notes explaining the significance and message contained in them. In the copious subject index appended to the book (Dohabali) we find mention of the various subject matters pertaining to Bhakti (Devotion), Gyaan (Knowledge or Learning), Bairagya (Non-attachment), Sadaachar (Righteousness), Prema (Love), Neeti (Laws of conduct). A glance at the couplets relating to these subjects will show how deep has been the study of Goswamiji on these topics and how felicitously he has given expression to them in the couplets.

A reading of the magnum opus of Goswamiji's literary works, Shri Raama Charita Manas, the story of Shri Raama's life and exploits on earth as son of Raja Dasaratha of Ayodhya will show how Shri Raama, though an incarnation of the Almighty, behaved as an ideal human being, righteous, pieteous,

compassionate, friendly on the one hand and a hero who fought for protection of the righteous and pieteous and dissolution of the base and vile like Ravana of Lanka.

The chief attainments of human beings for gaining salvation are leading a righteous life on earth and taking shelter of the Almighty Father with firm faith in His compassion of which Shri Raama was the epitome.

It will be appropriate at this stage to cite a few of the outstanding couplets which have been included in this publication.

(a) No. 449

Walking along the shore you get
In time the tank or river's depth,
Not by plunging headlong into it
Can you get at the real truth.

In order to get some basic knowledge of life on earth, man has to patiently investigate into matters, not be hasty and careless in it.

(b) No. 524

Out of fear or self indulgence
If the doctor, preceptor and Minister
Dittos the Master's words though wrong
They soon lose prestige and piety, do hear.

Persons occupying high positions should be fearless in expressing the correct and true opinion in all cases and not out of fear of higher authority or selfishness.

(c) No. 561

Four are the well known steps of piety
Truth, non-violence, purity and gift
For current "Kali Yug" gift is best
Secures well-being and pieteous lift.

The four steps recognised as paths of pieteousness are truth, non-violence, purity of character and gift to the poor. Of these in current 'Kali Yug' gift to the poor is held by the wise to be most rewarding.

(d) No. 530

He who is wealthy, pious and noble
If he is bereft of pride
Know it for certain it is he who is
"Light of the Universe and guide".

The man who is noble in nature, pious and wealthy too, if such a man is also bereft of pride he is to be taken as the light of the Universe and also guide for all on earth.

(e) No. 543

Whoever refuses another man
Seeking assistance in his distress
For fear of danger to himself, is vile
Even to look at him is disgrace.

A predecessor great saint of Goswamiji, Sant Kabir Das, has in one of his couplets held that the person who is always engaged in looking after himself is a beast, and he who is prepared to lay down his life for another person is a true specimen of man.

Let us now proceed through the specimens of couplets of Goswami Thulasee Das in the following pages.

I shall be grateful to the benign reader if he or she will kindly take pains to point out any incorrect and inappropriate views expressed by the author.

G.N. Das

ACKNOWLEDGEMENTS

I bow to Lord Jagannath, Lord of the Universe, for His kindness to enable me to complete the manuscript of the "Couplets from Thulasee Das" on the auspicious day of the Car Festival, the 17th Day of July, 1996.

I am grateful to Dr. S.L. Purohit, Professor, Head of Department of Hindi in the Buxi Jagabandhu College, Bhubaneswar, for writing an illuminating Introduction to the book and for writing the original lines in the couplets in Devanagari.

I am thankful to Shri Jiban Kumar Sahoo, for helping me in neatly typing out the entire English portion of the manuscript.

G.N. Das

COUPLETS FROM THULASEE DAS

No. 4

चित्रकूट सब दिन बसत प्रभु सिय लखन समेत।
राम नाम जप जापकहि तुलसी अभिमत देत।।

Chitrakuta sabdin basat prabhu Siya Lakhan samet
Raama nama japa japa kahi Thulasee abhimat deta.

Shri Raama resides forever
In Chitrakoot with Shri Sita and Laxmana
Whoever meditates Shri Raama's name
Gains his heart's wishes anon.

Whoever meditates the Name of Shri Raama who is known to reside always in Chitrakoot with Shri Sita and Shri Laxmana will receive all his heart's desire including salvation.

No. 20

राम नाम अवलंब बिनु परमारथ की आस।
वरषत बारिद बूँद गहि चाहत चढ़त अकास।।

Raama naama abalmba binu paramaarath ki ass
Barasat baarida bund gahi chaahath chadhath akaas.

Without taking shelter of Shri Raama's Name
To hope for salvation
Is same as hoping to reach the sky
Holding on to the falling rain.

Shelter of Shri Raama is the only course for gaining salvation. Or else it will be as impossible as to hope for reaching heaven by holding on to the falling rain.

No. 22

बिगरी जनम अनेक की सुधरै अबहीं आजु।
होहि राम को नाम जपु तुलसी तजि कुसमाजु।।

Bigaree janam anek kee sudhare abahin aaju
Hohi Raama ko naam japu Thulasee taji kusomaaju.

The mistakes committed in many lives
Will be remedied today, now
If you meditate Shri Raama
Abjuring evil company on vow.

Whoever meditates the Name of Shri Raama and abstains from evil company will be absolved of all mistakes committed in past lives.

No. 29

जथा भूमि सब बीजमय नखत निवास अकास।
राम नाम सब धरममय जानत तुलसीदास।।

Jathaa bhumi saba beejamaya nakhhatha nibaas akaas
Raama naama saba dharama maya jaanath Thulasi Das.

Like all lands of earth full of seeds
And the sky full of stars
So is Shri Raama's name to Thulasee Das
Full of pieteousness.

The name of Shri Raama (God) being full of pieteousness is more effective than Shri Raama Himself for earning salvation.

No. 31

ब्रह्म राम तें नामु बड़ बर दायक बर दानि।
राम चरित सत कोटि महँ लिय महेस जियँ जानि।।

Brahma ramathe namu bada bara dayaka bara daani
Raama charitha satha koti maha liya Mahesh jiya jaani.

Greater than God himself
Is his name, you be sure
From crores of names of God
Shri Shiva chose "Shri Raama" to encore.

While Shri Raama himself has granted liberation to some; meditating his name, countless men have gained salvation.

No. 32

सबरी गीध सुसेवकनि सुगति दीन्हि रघुराथ।
नाम उधारे अमित खल बेद बिदित गुन गाथ।।

Sabaree geedha susebakani sugathi deenhi
Raghunaathha
Naama udhaare amitha khala Veda viditha guna
gaathha.

Shri Raama has granted salvation
To Shabari, vulture and other devotees
But meditating name of Shri Raama
Countless impieteous gained liberation with ease.

It is rightly held that the name of Shri Raama is more potent than Shri Raama Himself for gaining salvation.

No. 40

रसना साँपिनि बदन बिल जे न जपहिं हरिनाम।
तुलसी प्रेम न राम सों ताहि बिधाता बाम।।

Rasanaa sampini badana bila jo na japahi Harinaama
Thulasi prema na Raama soun thaahi bidhatha bama.

Who does not meditate God's Name
His tongue is viper, mouth its hole
Thulasi, for want of love for God
Man in devoid of His grace on whole.

If man does not sing the praise of God his tongue is same as a viper and mouth its hole. God's special gift to man, the power of speech and conscience, should be utilised to sing praise of God.

No. 48

तुलसी रामहि आपु तें सेवक की रुचि मीठि।
सीतापति से साहिबहि कैसे दीजै पीठि।।

Thulasi Raamahi aapu the sevaka ki ruchi mithhi
Sitapati se Sahibahi keise dijei pithhi.

Shri Raama likes the servants' choice
Much more than His own
How can any dislike such a master
For his own action?

The noble master is always kind to the servant. He encourages the servant to take proper action in proper time. That should be considered ideal relationship between the master and the servant. Nobody would ever dislike such a master.

No. 49

तुलसी जाके होयगी अंतर बाहिर दीठि।
सो कि कृपालुहि देयगो, केवटपालहि पीठि।।

Thulasi jake hoyegee anthar bahir deethhi,
So ki krupaluhi deigo Kebatpalhi peethhi.

Whoever has both inward
And outward view of matter
Such a kind master can gauge
The mind of the boatman poor.

On the way of His exile Shri Raama came upon the boatman who rowed Him across river Ganges. Shri Raama easily gauged the inward feelings of the boatman and allowed His feet to be washed by the poor and lowly boatman.

No. 50

प्रभु तरु तर कपि डार पर ते किए आपु समान।
तुलसी कहूँ न राम से साहिब सील निधान।।

Pravu tharu thar kapi dar para the kiye apu samana
Thulasi kahuna Raamase Sahiba sila nidhan.

Shri Raama was seated under the tree
Devotee Hanuman was high on it
Without minding that Shri Raama
Made Hanuman equal to Him and fit.

Shri Raama did not feel any constraint as His devotee was seated higher up than Him. On the other hand, He made Hanuman equal to Him.

No. 57

राम प्रेम बिनु दूबरो राम प्रेमहीं पीन।
रघुबर कबहुँक करहुगे तुलसिहि ज्यों जल मीन।।

Raama prema binu dubaro Raama Premahee peena
Raghubara kabahunko karahuge Thulaseehi jyun jala meena.

Says Thulasi, without love for Shri Raama,
Man will become weak
With His love he will be strong
In His love ocean as fish to sink.

The real strength of man lies in his love for God. So, Thulasi says he would like to be a fish in the ocean of His love to remain immersed in it always.

No. 58

राम सनेही राम गति राम चरन रति जाहि।
तुलसी फल जग जनम को दियो बिधाता ताहि।।

Raama sanehee Raama gathi Raama Charana rathi jaahi
Thulasi fala jaga janama ko diyo bidhatha thahi.

He who has love for Shri Raama
And mind focussed on His feet
God has rightly given him birth
On earth no doubt about it.

According to Thulasi Das that man whose mind is immersed in the love of Shri Raama has been rightly given birth on earth to gain liberation.

No. 59

आपु आपने तें अधिक जेहि प्रिय सीताराम।
तेहि के पग की पनहीं तुलसी तनु को चाम।।

Apu apanathe adhika jahi priya Sita Raama
Thehike paga ki panna-hee Thulasee tanu ko cham.

Says Thulasi it will be luckly for him
If his skin be used for shoes
Of the man who loves Sita and Raama
More than himself always.

Thulasi Das, who has great love for Shri Raama and Shri Sita, would prefer to donate his skin to be made into shoes of the devotee of Shri Raama to use that for his trips to Shri Raama.

No. 60

स्वारथ परमारथ रहित सीता राम सनेहँ।
तुलसी सो फल चारि को फल हमार मत एहँ।।

Swaratha paramaratha rahitha Sitha Raama saneha,
Thulasi so fala chari ko fala hamaara matha eha.

Without personal and impersonal desires
Who loves Sita and Raama
He gets all the four blessings of
Piety, riches, love, salvation all aim.

To love Shri Sita and Shri Raama without any desire whatsoever will ensure gain of all the four blessings everyone hopes for viz. piety, wealth, love and salvation.

No. 61

जे जन रूखे बिषय रस चिकने राम सनेहँ।
तुलसी ते प्रिय राम को कानन बसहिं कि गेह।।

Je jana rukhe bisaya rasa chikane Raama saneha,
Thulasi the priya Raama ko kanana vasahi ki geha.

Whoever abjures earthly pleasures
Loves only Shri Raama
Earns His blessings be sure of that
Whether he lives in jungle or home.

Love-devotion for Shri Raama is the moot point for gaining His love and also earning salvation. There is no difference in this if practised at home or in jungle. It is implied that an ascetic or an ordinary man can practise this in life.

No. 70

साहिब सीतानाथ सों जब घटिहै अनुराग।
तुलसी तबहीं भालतें उमरि भागिहैं भाग।।

Saahib Seetha Naath soun jaba ghatihei anuraag.
Thulasee thaba hin vaalathe umari vagihei vaag.

If one loses love for Sita Raama
Soon his good luck forsakes him
Loses all his brilliance
All that becomes dim.

For loss of love for Shri Raama and Sita, man will lose his good luck and his personality will become dim.

No. 72

बिंधि न ईंधन पाइबे सागर जुरै न नीर।
परै उपास कुबेर घर जो बिपच्छ रघुबीर।।

Bindhi na indhan paayibe saagar jurei na neer
Pare upaas Kuber ghar jo bipakhya Raghubeer.

If one loses good looks of Raghubir
No faggot for him in Vindhya Mountain
And water in the stretch of sea
And morsel in Kuber's Kitchen.

If for misdemeanour of anyone he loses the favour of Shri Rama, his condition becomes as deplorable as faggots not being available in the Vindhya Mountains, and water in the sea and also a mouthful of food in the Kitchen of Kubera, the richest man in the Universe.

No. 73

बरसा को गोबर भयो को चहै को करै प्रीति।
तुलसी तू अनुभवहि अब राम बिमुख की रीति।।

Barasake gobar bhayo ko chahei ko kare preeti
Thulase thu anubhabahi ab Raama bimukha kee reeti.

He who does not revere Shri Rama
Becomes like cowdung in the rain
No one has any use for him like cowdung
Becomes a fully useless man.

Without love-devotion for Shri Rama man becomes useless like cowdung lying in the rain.

No. 74

सबहि समरथहि सुखद प्रिय अच्छम प्रिय हितकारि।

कबहुँ न काहुहि राम प्रिय तुलसी कहा बिचारि।।

Sabahi samarathahi sukhada priya akhyama priya hitakari
Kabahu na kahuhi Raama priya Thulasi kahaa bichari.

All able persons love earthly pleasures
Unable ones love helpful persons
No one loves Shri Rama on earth
Says Thulasi this is what pains.

Men on earth may be loving or helping one another, but none is seen to be loving Shri Rama (God). Says Thulasi, this is painful.

No. 75

तुलसी उद्यम करम जुग जब जेहि राम सुडीठि।
होइ सुफल सोइ ताहि सब सनमुख प्रभु तन पीठि।।

Thulasa udyama karama yuga jaba jehi Rama sudithi
Hoyi sufala soyi thahi saba sanamukh Prabhu tana pithi.

Whoever gains favour of Shri Rama
His current efforts and fortune
Both become favourable to him be sure
And he comes close to the Lord anon.

The good looks of Shri Rama make the efforts and also the Prarabdha (fortune) yield favourable results.

No. 76

राम काम तरु परिहरत सेवत कलितरु ठूठ।
स्वारथ परमारथ चहत, सकल मनोरथ झूठ।।

Rama kaam tharu pariharatha sebatha kali tharu thhuthha
Swaratha paramaaratha chahatha sakala manoratha jhuthha.

Shri Rama is capable like Kalpataru
To grant all one's wishes
Who forsakes Him prefers another
Fails to get his worldly and pieteous gains.

Forsaking Shri Rama if one implores another to avail his wishes he fails in his effort miserably.

No. 77

निज दूषन गुन राम के समुझें तुलसीदास।
होइ भलो कलिकाल हूँ उभय लोक अनयास।।

Nija dusana gun Raamako samujhe Thulasee Das
Hoi bhalo kalikala huin ubhaya lok anayas.

If one realises his own defects
And qualities of Shri Rama
Even in the current Kali Yuga
He will live happily and in fame.

If one realises his own defects and tries to get rid of them with the help of Shri Rama (God), he will be able to shed them and gain the blessings of Shri Rama which will ensure happiness for him.

No. 79

तुलसी दुइ महँ एक ही खेल छाँड़ि छल खेलु।
कै करु ममता राम सों कै ममता परहेलु।।

Thulasi dui maha ekahee khel chhadi chhla khelu
Kei karu mamatha Rama-soun kei mamatha parihelu.

Out of the two ways one should
Adopt only one in life
Either he should be attached to Rama
Or cut all attachments with a knife.

If one abjures all attachments except attachment to Shri Rama he will gain his liberation.

No. 80

निगम अगम साहेब सुगम राम साँचिली चाह।
अंबु असन अवलोकियत सुलभ सबै जग माँह।।

Nigama agam saheb sugam Raama sanchillu chaha.
Ambu asana abalokiyatha sulabha saba jagamaha.

Veda is difficult to know and acquire
But for the earnest Shri is easy
As rice to eat and water to drink
Are easy for all except for the lazy.

Learning and understanding the Vedas is difficult but for the earnest Shri Rama is easy to realise; as easy as rice to eat and water to drink. This is true in all cases except for the lazy.

No. 81

सनमुख आवत पथिक ज्यों दिएँ दाहिनो बाम।
तैसोइ होत सु आप को त्यों ही तुलसी राम।।

Sanamukha abatha pathiko jyon deeyan dahino baam
Teisehi hoth su aapko thyon hi Thulasie Rama.

Like the man walking from the front
Is taken on left or right
Let it be like that in life
With Shri Rama at site.

Thulasi Das advises that the effort to realise Shri Rama should be in the natural and normal way, not in constraint or ritualistic way.

No. 82

राम प्रेम पथ पेखिये दिएँ बिषय तन पीठि।
तुलसी केंचुलि परिहरें होत साँपहू दीठि।।

Rama prema patha pekhiyea diyeo visayo thana pithhi
Thulsi kenchuli pariharen hotha sapahu deethhi.

The way for Shri Rama's devotion
Will be seen on abjuring worldly norm
Like the snake on shedding its skin
Is seen in its true form.

On giving up attachment to earthly matters, man will be able to get grace of Shri Rama.

No. 83

तुलसी जौ लौं बिषय की सुधा माधुरी मीठि।
तौ लौं सुधा सहस्त्र सम राम भगति सुठि सीठि।।

Thulasee jou lou visayakee sudha madhuree mithhee
Thou loun sahasrasama Rama vagati suthhi seethhi.

As long as the worldly pleasures
Are sweet in taste to man
The sweetness of Shri Rama's devotion
will be tasteless to him anon.

Unless man can give up attachment to worldly pleasures he cannot find pleasure in devotion to Shri Rama.

No. 84

जैसो तैसो रावरो केवल कोसलपाल।
तौ तुलसी को है भलो तिहूँ लोक तिहूँ काल।।

Jeyse theise raabaro kebala Koshalapaal
Tho Thulasee ko hei valo thihun log theehun kala.

Whether good or bad this Thulasi Das
Is yours only O Shri Rama
That is good for Thulasee always
In three worlds and all time.

Complete surrender to Shri Rama will guarantee gain of His favour.

No. 85

है तुलसी के एक गुन अवगुन निधि कहैं लोग।
भलो भरोसो रावरो राम रीझिबे जोग।।

Hei Thulasee ke ek gun awagun nidhi kahe log
Valo varoso raabaro Raama rijhibe jog.

People say Thulasi is a mine of defects
But he has one good quality
He is fully under Shri Rama's shelter
Shri Rama will take care of him in pity.

Taking unalloyed shelter of Shri Rama will ensure Shri Rama's kindness and favour.

No. 86

प्रीति राम सों नीति पथ चलिय राग रिस जीति।
तुलसी संतन के मते इहै भगति की रीति।।

Preeti Rama soun neethi patha chaliya raaga risa jeeti
Thulasi santana ke mathe ehei vagethi kee reethi.

Conquering attachment and anger
One finds the way to love for Rama
According to the wise this is
True path to devotion for Him.

Thulasi mentions here the preconditions for gaining love for Shri Rama and they are conquering attachment to worldly bonds and giving up anger. Man should live upto this for gaining Shri Rama's grace.

No. 87

सत्य बचन मानस बिमल कपट रहित करतूति।
तुलसी रघुबर सेवकहि सकै न कलिजुग धूति।।

Satya vachana manas vimal kapata rahitha karathuthi
Thulasi Raghubara sebaka hi sakei na Kali Yuga dhuthi.

The truthful in his words of mouth
And straightforward in action
If he is devoted to Shri Raama
Kaliyug cannot cheat him in illusion.

The illusion of Kali Yuga cannot baffle the man who is truthful, straightforward and devoted to Shri Raama.

No. 88

तुलसी सुखी जो राम सों दुखी सो निज करतूति।
करम बचन मन ठीक जेहि तेहि न सकै कलि धूति।।

Thulasi sukhee jo Rama soun dukhee sou nija karathuthi
Karama vachana mana thhika jehi na sake kali dhhuthi.

Who regards with pleasure Shri Rama's ways
Disgruntled with worldly actions
Who is right in his actions, words and mind
Cannot be cheated by "Kaliyuga" factions.

Those who love Shri Rama's ways will be sorry for their own faults. But who is upright in his words, mind and actions the dark Kali Yuga cannot mislead.

No. 89

नातो नाते राम कें राम सनेहँ सनेहु।
तुलसी माँगत जोरि कर जनम जनम सिव देहु।।

Natho nathe Rama ke Rama sanehan sanehu
Thulasi mangath jori kara janam janam Siva dehu.

Tulasi begs of Lord Shiva with folded hands
To grant him boon of Shri Raama's love
And Shri Raama's love for him in this
And following births as would behove.

Lord Shiva is the greatest devotee of Shri Raama and as deity is in a position to grant boons. Thulasee begs of Shiva Shri Raama's love.

No. 90

सब साधनको एक फल जेहिं जान्यो सो जान।
ज्यों त्यों मन मंदिर बसहिं राम धरें धनु बान।।

Sub saadhan ko ek phala jehi janyo so jana
Jaun thyon mana mandira basahin Rama dhare dhanu bana.

All efforts aim at one result
To see Shri Raama in heart of man
Armed with bow and arrows full
In the heart of everyone.

The essence of all pieteous efforts is to be able to bear in the heart Shri Raama armed with His bow and arrows i.e. to succeed in gaining the blessings of God.

No. 91

जौं जगदीस तौ अति भलो जौं महीस तौ भाग।
तुलसी चाहत जनम भरि राम चरन अनुराग।।

Jaun Jagadeesh thoun athi valo jyon maheesa thou vaag
Thulasi chahatha janama vari Raama Charana anuraag.

If Shri Raama is Lord of the Universe
That is so good for all
If Lord of the World no less for Thulasi
He wants life-long love of His sole.

It is true and deep love for Shri Raama that helps man gain His favour.

No. 92

परौं नरक फल चारि सिसु मीच डाकिनी खाउ।
तुलसी राम सनेह को जो फल सो जरि जाउ।।

Parou narak fala chari sisu micha dakini khaaun
Thulasi Rama saneha ko jo fala so jari jaaum.

Even if I get four hells for it
Or if loss of all four prospects
Or of being burnt to ashes
Whatever I get for love of Raama I welcome, no regrets.

Says Thulasi, for the love of Shri Rama whatever even hell or being burnt to ashes will be available is heartily acceptable.

No. 93

हित सों हित, रति राम सों, रिपु सों बैर बिहाउ।
उदासीन सब सो सरल तुलसी सहज सुभाउ।।

Hitha soun hitha rathi Ram soun ripusoun bair bihaau
Udasina sabasoun sarala, Thulasi sahaja subhaau.

Let me live with love for Shri Raama
To friend a friend, no enmity to any
Simple and straight to all on earth
Lead a simple and quiet life with many.

For the simple and earnest life of man he gains the love of God.

No. 94

तुलसी ममता राम सों समता सब संसार।
राग न रोष न दोष दुख दास भए भव पार।।

Thulasee mamatha Raam soun samatha sab sansar
Raag na ros na dosa dukha daas vaiye vaba paar.

Who has love for Shri Raama
And for all Beings of earth
Has no ire nor complaint against any
Shall earn salvation on life's path.

Love-devotion to God is the surest way to liberation.

No. 95

रामहि डरु करु राम सों ममता प्रीति प्रतीति।
तुलसी निरुपधि राम को भए हारेहूँ जीति।।

Raama hi daru karu Raama soun mamatha, prithi prathithi
Thulasee nirupadhi Rama ko vaye haare-huan jithi.

Fear only Shri Raama and love Him
Believe and take shelter in Him alone
If you are frank and clear to Him
Even in your defeat you have won.

Be steady in your love for Shri Raama and in His shelter. Even if you are defeated in any of your ventures you will be as happy as if you have won. You will see no difference between defeat and victory.

No. 96

तुलसी राम कृपालु सों कहि सुनाउ गुन दोष।
होय दूबरी दीनता परम पीन संतोष।।

Thulasee Raam Krupalu soun kahi sunaaun guna dos
Hoya dubaree deenatha parama peena santos.

To kind Shri Raama you open your heart
And tell your qualities and defects to Him
Then you will lose your weak points
And gain strength of mind and vim.

It is maintaining a stainless life and opening up the mind to

Shri Raama that will help man to gain His favour.

No. 97

सुमिरन सेवा राम सों साहब सों पहिचानि।
ऐसेहु लाभ न ललक जो तुलसी नित हित हानि।।

Sumiran seba Raama soun saahab soun pahichaani
Eisehi laava no lalak jo Thulasi nitha hitha hani.

Meditate Shri Raama and offer Him service
And thus come close to Him
You shall gain zeal in life and living
And not lose welfare and vim.

Meditating Shri Raama and singing His praise will help the seeker to come closer to Him and earn His blessings.

No. 98

जान जानन जाइए बिनु जाने को जान।
तुलसी यह सुनि समुझि हियँ आनु धरें धनु बान।।

Jaane jaanan joyiea binu jaan ko jaan
Thulasee yaha suni samujhi hiya aanu dhare dhanu bana.

Knowing something you know what is known
Without knowing how can any know
Who understands this will try to know
And hold in heart Shri Raama armed with bow.

Acquiring some knowledge of compassionate Shri Raama you will want to know more and more about Him till you gain love for Him and are able to hold Him in your heart.

No. 99

करमठ कठमलिया कहैं ग्यानी ग्यान बिहीन।
तुलसी त्रिपथ बिहाइ गो राम दुआरें दीन।।

Karamathha kathha maliya kahei gyanee gyan bihina
Thulasee tripathha bihayi go Raam duaare deena.

The ritualist calls Thulasi wooden bead man
Knowledgeable wise calls knowledge bereft
Thulasee abjured all three guna ways
Shelter of Shri Raama only he does want.

The seeker who wants to gain the love of Shri Raama may be called by various names by the ritualists and knowledgeable, but his steady wish is only Shri Raama's shelter.

No. 100

बाधक सब सब के भए साधक भए न कोइ।
तुलसी राम कृपालु तें भलो होइ सो होइ।।

Baadhaka saba sabake vaye saadhak vaye na koyi
Thulasi Raama Krupaalu the valo hoyi so hoyi.

Everyone rejects every other on earth
No one helps the other
For Shri Raama, says Thulasee, whoever good
Is acceptable to Him forever.

Human Beings despise one another instead of helping. But Shri Raama's nature is to accept the seeker who may not be popular but is good.

No. 101

संकर प्रिय मम द्रोही सिव द्रोही मम दास
ते नर करहिं कलप भरि घोर नरक महुँ बास।।

Sankara priya mama drohee Shiva drohee mama dasa
The nara karahin kalapa vari ghora naraka mahun baas.

Whoever loves Shiva and rejects Shri Raama
Or loves Shri Raama and rejects Shiva
For his serious mistake will suffer
For a full 'kalpa' in hell to live.

Shri Raama has pointed out that the seeker who despises Shri Shankara or despises Him will not succeed in his effort to realise Him. He will land in hell for his vile nature.

No. 102

बिलग बिलग सुख संग दुख जनम मरन सोइ रीति।
रहिअत राखे राम कें गए ते उचित अनीति।।

Vilaga vilaga sukha sanga dukha janama marana soyi reethi
Rahiyatha rakhe Raama ke gaye the uchitha anithi.

Leading unattached life on earth is best
To avoid the whirl of life and death
Forsaking the life ordained by Shri Raama
Is no doubt treading on filth.

Forsaking the fully unattached life ordained by Shri Raama, the seeker falls into the whirl of life and death, says Thulasee, treads on filth on the way of his life.

No. 103

जायँ कहब करतूति बिनु जायँ जोग बिन छेम।
तुलसी जायँ उपाय सब बिना राम पद प्रेम।।

Jaayan kahaba karatuti binu jaayan joga binu chhema
Thulasee jayan upaya saba vina Raama pada prema.

More words without ability for work
Acquiring property without protective ability
All these are futile efforts of man
Without love for Shri Raama's feet.

Unless man acquires the ability to execute with the love of Shri Raama at heart his life is of little avail on earth.

No. 104

लोग मगन सब जोगहीं जोग जायँ बिनु छेम।
त्यों तुलसीके भावगत राम प्रेम बिनु नेम।।

Loga magana saba jogaheen joga jaay vinu khema
Tyon Thulasee ke vaabagatha Raam prema vinu nema.

Men are busy in acquiring property
But that is futile sans protection
And all talent is of little avail
Without love for Shri Raama anon.

Without love for Shri Raama acquiring earthly property and earning wealth will be of no useful purpose in life.

No. 105

राम निकाई रावरी है सबही को नीक।
जौं यह साँची है सदा तो नीको तुलसीक।।

Raam nikayi raabari hey sabahee ko neeka
Jo yaha saanthi hei sadaa tho niko Thulasee ka.

Shri Raama's kindness is good for all
That is true for all always
Thulasee will benefit thereby
In happiness pass his days.

If one takes shelter of Shri Raama he will pass his days on earth happily.

No. 106

तुलसी राम जो आदर्‌यो खोटो खरो खरोइ।
दीपक काजर सिर धर्‌यो धर्‌यो सुधर्‌यो धरोइ।।

Thulasee Raam jo aadar yo khoto kharo kharoyi
Deepak kajar sira dharyo dharyo sudharyo dharoyi.

Whom Shri Raama has given His kind look
Good and bad, all is good for him
Like the lamp with black speck on flame
Sheds brightness all over the grim.

The grace of Shri Raama makes man contented in his happiness and sorrow equally as with a black speck on its head the lamp sheds brightness on all the same.

No. 107

तनु विचित्र कायर बचन अहि अहार मन धोर।
तुलसी हरि भए पच्छधर ताते कह सब मोर।।

Thanu vichitra kaayar vachana ahi aahaar mana ghor
Thulasee hari vayai pachhadhara tathe kaha saba mor.

Peacock's body is colour speckled
Its cries not sweet to hear
Snake its food, but when Shrikrishna loved its feather
Everyone called it mine, or "More" "More".

The good look of Almighty father makes all situations helpful, like the peacock with its harsh voice becoming a favourite with all when Shri Krishna liked its feather and used it as decoration to His headgear.

No. 110

तुलसी राम सुदीठि तें निबल होत बलवान।
बैर बालि सुग्रीव कें कहा कियो हनुमान।।

Thulasee Raam sudeethhi thei nibala hotha balabaana
Baira Baali Sugreeba ke kahaa kiyo Hanumaana.

With the kind look of Shri Raama
The weak becomes strong hero
In the dispute of Baali and Sugriva
Hanumaan played no part, but became supreme doer.

The kindness of the Almighty makes even the insignificant an important hero as it happened in the case of Hanuman.

No. 111

तुलसी रामहु तें अधिक राम भगत जियँ जान।
रिनिया राजा राम भे धनिक भए हनुमान।।

Thulasee Raamahu thea adhhika Raama bhagata jiya jaan
Riniyaa Raajaa Raama vai dhanika vai Hanumaan.

True devotee of Shri Raama becomes
Greater than Him you know
As declared by Shri Raama to Hanuman
"I can never repay what you I owe".

In the case of Sevak or servant the Almighty gives His devotee greater honour and position than Himself.

No. 112

कियो सुसेवक धरम कपि प्रभु कृतग्य जियँ जानि।
जोरि हाथ ठाढ़े भए वरदायक बरदानि।।

Kiyo susevaka dharama kapi pravu krutagyan jiya jani
Jori haath thhade vayea baradayak baradaani.

Hanuman rendered service to Shri Raama
Shri Raama was grateful to him for that
Kind Shiva acknowledged also
Standing handfold before Hanuman the great.

The exalted position of the Sevak or the devotee of God is declared openly by Shri Raama as in the case of Hanuman and acknowledged by Lord Shiva.

No. 113

भगत हेतु भगवान प्रभु राम धरेउ तनु भूप।
किए चरित पावन परम प्राकृत नर अनुरूप।।

Vagatha hethu vagabaan Pravu Raama dhareu thanu voopa
Kiye charitha paabana parama pradruta nara anurupa.

For devotee's sake did Almighty Lord
Incarnate as human being on earth
As king of Ayodhya, Shri Dasarath's son
Behaved as ideal man on His life's path.

For the sake of the devotees, God incarnates Himself as human, as did in the case of Shri Raama, son of Dasarath of Ayodhya.

No. 114

ग्यान गिरा गोतीत अज माया मन गुन पार।
सोइ सच्चिदानंदघन कर नर चरित उदार।।

Gyaan giraa gotheetha aja maayaa mana guna paar
Soyi satchidananda ghana kara nara charitha udaara.

The Almighty Father who is beyond
All knowledge, and senses known
As Shri Raama He did behave like
An ideal Being human.

The Almighty who is beyond all knowledge and senses, in his incarnated form behaves like an ideal human being as he did in the case of Shri Raama.

No. 115

हिरन्याच्छ भ्राता सहित मधु कैटभ बलवान।
जेहिं मारे सोइ अवतरेउ कृपासिंधु भगवान।।

Hiranaakhya vrathaa sahitha madhukaitava balabaan
Jehi mare soyi abatareu krupasindhu Bhagabaan.

The Lord who incarnated as Nrusimha

To crush demon Madhukaitava
The same Lord incarnated as Shri Raama
To deal with Ravana brave.

The Almighty incarnates not only to protect the pieteous but also to crush down miscreants as in the cases of Hiranakhya and Ravana incarnating Nrusimha and Shri Raama.

No. 124

निज इच्छा प्रभु अवतरइ सुर महि गो द्विज लागि।
सगुन उपासका संग तहँ रहहिं मोच्छ सब त्यागि।।

Nija ichhaa Pravu abatarayi sura mahi go dwija laagi
Saguna upaasaka sanga thahan rahahi mokhya saba tyaagi.

The Almighty Father incarnates of His own
For upkeep of devotees anon
And cattle and wise men of earth
Who crave just His company, not even salvation

The true wise men crave for the love of Shri Raama and not even salvation in preference to that.

No. 126

बारि मथें घृत होइ बरु सिकता ते बरु तेल।
बिनु हरि भजन न भव तरिअ यह सिद्धांत अपेल।।

Baari mathe ghruta hoiyi baroo sikatha the baru thel
Binu Hari vajana na bhaba tharia yaha siddhanta apela.

By churning water you may get ghee
Churning sand may yield oil
But without chanting God's Name you cannot
Cross the earthly sea however you toil.

It may be possible to produce ghee by churning water, and oil by churning sand but the seeker cannot realise God and cross the earthly sea without chanting His name.

No. 131

तब लगि कुसल न जीव कहुँ सपनेहुँ मन बिश्राम।
जब लगि भजत न राम कहुँ सोकधाम तजि काम।।

Thava laagi kusala na jeeba kahun sapanehu mana bisraam
Jaba laagi bhajath na Raam kahun soka dhama thaji kaam.

As long man does not abjure desires
And meditate Shri Raama and chant His Name
He will not gain peace of mind
And realise God to be in proper frame.

So long as the seeker does not abjure all his desires and meditate Him, can he cross the earthly sea and gain peace of mind?

No. 132

बिनु सतसंग न हरिकथा तेहि बिनु मोह न भाग।
मोह गएँ बिनु रामपद होइ न दृढ़ अनुराग।।

Binu satha sanga na Harikathha thehi binu moha na bhaag
Moha na gaye binu Raama pada hoiyi na drudha anuraag.

Without company of the devout
Chanting of God's Name is not easy
Without that attachment cannot be abjured
Love for God remains hazy.

Chanting of God's Name cannot be practised except in the company of saints and love for God cannot be gained without chanting God's Name.

No. 133

बिनु बिस्वास भगति नहिं तेहि बिनु द्रवहिं न रामु।

राम कृपा बिनु सपनेहुँ जीव न लह बिश्रामु।।

Binu biswaas bhagathi naahin thehi binu drabahi na Raamu
Raama krupaa binu sapanehun jiba na laha bisraamu.

Devotion is not sustained without faith
Without devotion Shri Raama is far
And man fails to gain mind's peace
And that operates to his efforts as bar.

Without faith devotion to God cannot be earned and without devotion Shri Raama cannot be realised.

No. 134

अस बिचारि मतिधीर तजि कुतर्क संसय सकल।
भजहु राम रघुबीर करुनाकर सुंदर सुखद।।

Asa bichaari mathi dhira thaji kutharka sansaya sakala
Bhajahu Raama karunakara Raghubeera sundara sukhada

With full faith and without doubt
And without faltering and hesitation
To meditate kind Shri Raama
Will bring you salvation.

Abjuring doubt, hesitation and argument, the seeker should meditate Shri Raama in full faith which will enable him to gain His grace and salvation.

No. 135

भाव बस्य भगवान सुख निधान करुना भवन।
तजि ममता मद मान भजिअ सदा सीता रवन।।

Bhaaba basya Bhagabaan sukha nidhaan Karunaa Bhabana
Thaji mamatha mada maana bhajiya sadaa Sitha rabana.

The kind Almighty Father is attained
By true love devotion of man
Who has abjured attachment and pride
Is steady in His meditation.

Love-devotion to God is the only way to realise Him if man has discarded all earthly attachment and meditates Him steadily.

No. 136

कहहि बिमलमति संत बेद पुरान बिचारि अस।
द्रवहिं जानकी कंत तब छूटै संसार दुख।।

Kahanhi bimala mathi sant veda puraan bichaari asa
Drabahi Jaanaki kanta thaba chhute sansaara dukhha.

The wise sants well read in Vedas, Puranas
So affirm without hesitation
Kind Shri Raama redeems all earthly pains
If man remains steady in devotion.

Wise sants who are well read in Vedas and Puranas affirm Shri Raama relieves all earthly pains and strife of the man who remains steady in his devotion to God.

No. 137

बिनु गुर होइ कि ग्यान ग्यान कि होइ बिराग बिनु।
गावहिं बेद पुरान सुख कि लहिअ हरि भगति बिनु।।

Binu gura hoiyi ki gyana gyana ki hoiyi biraaga binu
Gaabahi Veda Puraana sukhakee lahiya hari vagathi binu.

Without preceptor's help, non-attachment
Can ever knowledge be gained?
Can without devotion of god in heart
True happiness be attained?

Without help of preceptor and without abjuring attachment

knowledge of God cannot be gained. And without true devotion to God happiness can never be gained by man.

No. 138

रामचंद्र के भजन बिनु जो चह पद निर्बान।
ग्यानवंत अपि सो नर पसु बिनु पूँछ बिषान।।

Raama Chandra ke bhajana binu jo chaaha pada
nirbaana
Gyana banta api so nara pasu binu puchha bisan.

Without meditating Shri Raama
Who hopes for salvation
He is no doubt an animal
Without tail and horn.

Without meditating God to hope for salvation is to behave as an animal.

No. 139

जरउ सो संपति सदन सुखु सुहृद मातु पितु भाइ।
सनमुख होत जो रामपद करइ न सहस सहाइ।।

Jarau so sampathi sadana sukhu sampada maathu
pithu bhaai
Sanamukha hotha jo Raama pada karau na sahasa
sahayi.

Let all wealth, home, friends and happiness
Parents, brother and sister
Burn to ashes if they do not happily help
To attain Shri Raama to be sure.

Thulaseejee says that all wealth and parents, friends and family members should burn to ashes if they do not happily help the seeker to attain Shri Raama. But the justification for this may be questionable, as for attaining God the seeker himself is considered squarely responsible to make all efforts and not all the family members too.

No. 140

सोइ साधु गुरु समुझि सिखि राम भगति थिरताइ।
लरिकाई को पैरिबो तुलसी बिसरि न जाइ।।

Soyi sadhu guru samuyhi sikhi Raam bhagathi ,thira thayi
Larikai ko pauribo Thulasee bisar na jayi.

From true saint and preceptor do try
To learn and grasp Shri Raama's devotion
Like memory of swimming learnt in early years
will remain in you always anon.

If the seeker learns about true devotion to Shri Raama from knowledgeable preceptor and saint it will remain steady in his memory for lifetime.

No. 141

सबइ कहावत राम के सबहि राम की आस।
राम कहिहिं तेहि आपनो तेहि भजु तुलसीदास।।

Sabai kahabata Raamke sabahi Raama kee aas
Raama kahahin thehi apano thehi bhaju Thulasee Dasa.

Everyone says he is devotee of Shri Raama
Everyone hopes for His grace
The devotee whom Shri Raama owns
Thulasee will he in his service.

The true test of having acquired devotion for Shri Raama is to be owned by Shri Raama as His devotee.

No. 142

जेहि सरीर रति राम सों सोइ आदरहिं सुजान।
रुद्रदेह तजि नेहबस बानर भे हनुमान।।

Jehi sarira rathi Raama so soyi aadarahi sujaan
Rudra deha theji neha basa baanar vai Hanumaana.

Who has love for Shri Raama
All wise men like him very much
Shri Shiva incarnated as Hanuman
For love of Shri Raama as such.

All wise men like the devout person who loves Shri Raama and serves Him. Shiva Himself incarnated as Hanuman to be of service to Shri Raama.

No. 143

जानि राम सेवा सरस समुझि करब अनुमान।
पुरुषा ते सेवक भए हर ते भे हनुमान।।

Jaani Raama sebaa sarasa samujhi karaba anumaana
Purusaa the sebaka vaye harathe vaye Hanumaana.

Relishing service to Shri Raama
Is best for life's gain
Brahmaa became Jambuban
And Shiva himself Hanumaan.

For love of service to Shri Raama not only Shiva incarnated as Hanumaan but also Brahma as Jambubaan both of whom were of service to Him during His exile for fourteen years.

No. 144

तुलसी रघुबर सेवकहि खल डाटत मन माखि।
बाजराज के बालकहि लवा दिखावत आँखि।।

Thulasee Raghubara sebakahi khala datath mana maakhi
Bajaraajake balakahi laba dikhabatha aankhi.

The quarrelsome man for no reason
Rebukes the religious out of anger
As the wild cat fights for mere spite
With the innocent fledgling of vulture.

Out of anger the quarrelsome man rebukes the religious man. This is like the wild cat fighting out of spite with the innocent fledgling of the vulture.

No. 145

रावन रिपुके दास तें कायर करहिं कुचालि।
खर दूषन मारीच ज्यों नीच जाहिंगे कालि।।

Raabana ripuke daasathen kaayar karahin kuchali
Khara Dusana Maricha joun neecha jahinge kaali.

The ignoble for no reason fights
Devotees of Ravana's enemy
Like wicked demons Khara, Dusan and Maricha
Will they be wiped out in no time.

For no reason, the ignoble persons fight with Shri Raama, enemy of Ravana. But they should know that they will be wiped out in no time.

No. 146

पुन्य पाप जस अजस के भावी भाजन भूरि।
संकट तुलसीदास को राम करहिंगे दूरि।।

Punya paap jasa ajasa ke bhabee bhaajan bhuri
Sankat Thulasee Das ko Raama karihinge duri.

Piety and sin, fame and disreputation
Will make many take interest in future
Shri Raama will wipe all such dangers
Says Thulasee of this be sure.

Shri Raama by His kind look will dispel all dangers to His true devotees.

No. 147

खेलत बालक ब्याल सँग मेलत पावक हाथ।
तुलसी सिषु पितु मातु ज्यों राखत सिय रघुनाथ।।

Khelatha balak byaala sanga melath paabak haath
Thulasee sishu pitu maathu jyon raakhath Siya Raghunaath.

When child is seen playing with viper
Or trying to touch fire flame
Parents protect him from imminent danger
So devotees by Sitha Raama's Name.

The names of Shri Raama and Shri Sitha operate as protection like the parents protect the child from imminent danger.

No. 148

तुलसी दिन भल साहु कहँ भली चोर कहँ राति।
निसि बासर ता कहँ भलो मानै राम इताति।।

Thulasee dina vala saahu kahei vali chor kahe raathi
Nishi basar thaa kahan valo maane Raama ithathi.

For the trader day-time is good
For the thief night-time
For the true devotee of Shri Raama
Both day and night rhyme.

In day-time the trader is able to see all sides of every deal and at night the thief to steal, but for the devotee of Shri Raama whose mind is focussed on His feet no timing is necessary.

No. 149

तुलसी जाने सुनि समुझि कृपासिंधु रघुराज।
महँगे मनि कंचन किए सौंधे जग जल नाज।।

Thulasee jaanai suni samujhi Krupasindhu Raghuraaj
Mahange Mani Kanchan kiye sodhe jaga jala naaj.

Kind God Shri Raama is very considerate
What will be good for all
Gem and gold he has made costly
Water and rice cheap within call.

Shri Raama is so kind and considerate — He has made

costly gold and gem which are required for the rich, but rice and water needed by the poor He has made cheap.

No. 150

सेवा सील सनेह बस करि परिहरि प्रिय लोग।
तुलसी ते सब राम् सों सुखद सँजोग बियोग।।

Sebaa seela saneha basa kari parihari priya log
Thulasee the saba Raama soun sukhada sanjog bijog.

Abjuring attachment to friends and relations
Offering service and love to Shri Raama
Gain His kindness and affection forever
Never missing the link with Him.

Instead of getting attached to worldly connections and commitments if man remains firm in his love for Shri Raama he in return will earn His love and blessings.

No. 151

चारि चहत मानस अगम चनक चारि को लाहु।
चारि परिहरें चारि को दानि चारि चख चाहु।।

Chaari chahath maanas agam charak chaariko laahu
Chaari parihare chaari ko daani chaari chakhha chahu.

Man craves piety, wealth, love and liberation
Not easily attainable all four
Surrender all in favour of giver Shri Raama
Attain them all by gaining His kind favour.

The four that men hanker after are piety (Dharma), wealth (Artha), love (Kama) and Mokhya (liberation). They are not easily available except with grace of Shri Raama. By whole-hearted surrender to Him man will gain His grace.

No. 152

सूध मन सूधे बचन सूधी सब करतूति।

तूलसी सूधी सकल बिधि रघुबर प्रेम प्रसूति।।

Sudhe mana sudhe bachan sudhee sab karathuthi
Thulasee sudhee sakala bidhi Raghubara prema
prasuthi.

Whose mind, words and deeds as well
Are all simple and natural
He gains God's love and assistance
That make all these available.

The simplicity and purity of mind are essential for gaining God's love and help. That ensures gain of the four gifts viz. piety, wealth, love of god and liberation.

No. 153

बेष बिसद बोलनि मधुर मन कटु करम मलीन।
तुलसी राम न पाइये भएँ बिषय जल मीन।।

Besa bisada bolani madhura mana katu karama
maleena
Thulasee Raama na paayiea vaye bisaya jala meena.

Whose attire is faultless, words sweet
But mind and deeds are black
He cannot gain Shri Raama's blessing
Remains drowned in earthly ocean dark.

It is not the outward outfit of man but the purity of his mind which ensures gain of Shri Raama's love and blessing.

No. 154

बचन बेष तें जो बनइ सो बिगरइ परिनाम।
तुलसी मन तें जो बनइ बनी बनाई राम।

Bachana besa the jo banayi so bigarayi parinaam
Thulasee manate jo banayi banee banayi Raama.

Whoever merely keeps his words
And dress faultless, is base
If his mind is faultless and clear
He will gain Shri Raama's kindness.

Who attaches importance to keep his dress and outfit faultless, not that, but if his mind is faultless he may gain Shri Raama's grace.

No. 155

नीच मीचु लै जाइ जो राम रजायसु पाइ।
तौ तुलसी तेरो भलो न तु अनभलो अघाइ।।

Nicha michu lei jaayi jo Raama rajaayasu payi
Thou Thulasee therae valo na thu anabhalo adhaayi.

If on the behest of Shri Raama
The lowly meets his death
That is good for him no doubt
Otherwise all dark on his wayward life's path.

If man leads a wayward life, his life's path is bound to be dark. If such a man meets death on Shri Raama's command that is good for him.

No. 156

जाति हीन अघ जन्म महि मुक्त कीन्हि असि नारि।
महामंद मन सुख चहसि ऐसे प्रभुहि बिसारि।।

Jaati heena agha janma mahi mukta kini asi naari
Mahamanda mana sukha chahasi eisei prabhuhi bisaari.

Easily Shri Raama granted salvation
To low caste woman "Sabari"
O my foolish mind you crave happiness
Forgetting such kind Lord Hari?

Shri Raama granted salvation to the casteless ignorant

woman Sabari out of compassion. The seeker should not forget such a kind master in his efforts to gain liberation.

No. 157

बंधु बधू रत कहि कियो बचन निरुत्तर बालि।
तुलसी प्रभु सुग्रीव की चितइ न कछू कुचालि।।

Bandhu badhu ratha kahi kiyo bachana niruttara Bali
Thulasee Pravu Sugriva kee chithai na kachhu kuchaali.

You cast evil eye on brother's wife
So saying you silenced Bali
When Sugriva married Bali's widow
You did not object seeing nothing evil.

In the case of Bali he was done to death for lusting his younger brother's wife. But for marrying the elder brother's wife Sugriva was not taken to task as that was allowed by clan custom.

No. 158

बालि बली बलसालि दलि सखा कीन्ह कपिराज।
तुलसी राम कृपालु को बिरद गरीब निवाज।।

Bali Bali balasali dali sakhaa kinha Kapiraaj
Thulasee Raama kripalu ko birada gariba nibaj.

Kind Shri Raama killed powerful Bali
Protected Sugriva his brother
That is His way to deal with oppressor
And protect the weak oppressed poor.

It is the compassionate Raama who killed powerful oppressor Bali and protected Sugriva the poor oppressed younger brother.

No. 159

कहा बिभीषन लै मिल्यो कहा बिगार्‌यो बालि।
तुलसी प्रभु सरनागतहि सब दिन आए पालि।।

Kahaa Bibhisan lei milye kahaa bigaario Baali
Thulasee Pravu saranaa gatahi sub din aye paali.

What wrong did Baali do to Shri Raama
What present did Bibhisan bring
Not that, Shri Raama has always protected him
Who surrenders whether pauper or king.

Bibhisan did not bring any present for Shri Raama and Baali did not do any wrong to Him but He by nature protects the person who surrenders to Him wholly. Both Bibhisan and Sugriva surrendered to Him.

No. 160

तुलसी कोसलपाल सो को सरनागत पाल।
भज्यो बिभीषन बंधु भय भंज्यो दारिद काल।।

Thulasee Kosala paala so ko saranaagata paal
Vajyo Bibhisana bandhu vago vanjyo darida kaal.

Is there a better protector
Than Kosala king Shri Raama
For fear of Ravana Bibhisan took shelter
He was made king of Lanka realm.

It is unalloyed surrender to Shri Raama which evokes His kindness and protection.

No. 161

कुलिसहु चाहि कठोर अति कोमल कुसुमहु चाहि।
चित्त खगेस राम कर समुझि परइ कहु काहि।।

Kulisahi chaahi kathor athi komal kusumahi chaahi
Chitha khagesh Raama kara samajhi parahi kahu kaahi.

Shri Rama's heart is harder than thunder
For Himself as you may know

Softer than flower for devotees' sake
The same heart, how is it so?

It is difficult to understand how Shri Raama's heart is harder than thunder where He Himself is concerned and softer in the case of His devotees. He did not yield to brother Bharata's pleading to return to Ayodhya from his exile while He was at Chitrakut but did everything possible for Baali and Bibhisan who took His shelter.

No. 162

बलकल भूषन फल असन तृन सज्या द्रुम प्रीति।
तिन्ह समयन लंका दई यह रघुबर की रीति।।

Balkala bhusana phala asana thruna sajyaa druma preethi
Thinha samayana Lankaa dayi yaha Raghubara kee reethi.

Tree bark to clad, fruits to eat, trees all round to love
And grass bed to lie down on
When Shri Raama's lifestyle was like this
He gifted Kingdom of Lanka to Bibhisan.

The significance of Shri Raama's lifestyle is that for Himself he can renounce common comforts of life. He can at the same time bestow riches on his devotees.

No. 163

जो संपति सिव रावनहि दीन्हि दिएँ दस माथ।
सोइ संपदा बिभीषनहि सकुचि दीन्हि रघुनाथ।।

Jo sampathi Siva Raavanahi dinhi diyea dasamaatha
Soyi sampada Bibhisanahi sakuchi deenaa Raghunaath.

What Shiva had gifted to Ravana
That very property did Shri Raama give
To Bibhisan after years had passed
With profound restraint and leave.

Shri Raama made gift of Lanka to Bibhisan with profound restraint as He did not consider Lanka a big gift for Bibhisan who was noble and pieteous, while Ravana was ignoble. What Shiva thought adequate for Ravana Shri Raama considered for Bibhisan inadequate, hence restraint.

No. 164

अबिचल राज बिभीषनहि दीन्ह राम रघुराज।
अजहुँ बिराजत लंक पर तुलसी सहित समाज।।

Abichala raaj Bibhisanahi dinha Raama Raghuraaja
Ajahun birajata Lanka para Thulasee sahitha samaaja.

Shri Raama granted permanent reign
Over Lanka to Bibhisan
Even today one finds his progeny
Living in Lanka region.

The permanent residents of Lanka are said to be progeny of Bibhisan's family.

No. 165

कहा बिभीषन लै मिल्यो कहा दियो रघुनाथ।
तुलसी यह जाने बिना मूढ़ मीजिहैं हाथ।।

Kaha Bibhisan lai milyo kaha diyo Raghunaatha
Thulasee yaha jaane binaa muddha meejihei haathha.

What Bibhisan came with for Shri Raama
What Shri Raama gifted Bibhisan?
Without knowing its significance
Fools stretch their hands to Him anon?

Bibhisan did not meet Shri Raama with any present nor did Shri Raama give any present to Bibhisan. Bibhisan sought Shri Raama's shelter and Shri Raama afforded that to him. But people do not understand the significance. Hence, they beg for gifts to Shri Raama.

No. 165

कहा बिभीषन लै मिल्यो कहा दियो रघुनाथ।
तुलसी यह जाने बिना मूढ़ मीजिहैं हाथ।।

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What Shri Raama gifted Bibhisan?
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No. 166

बैरि बंधु निसिचर अधम तज्यो न भरें कलंक।
झूठें अघ सिय परिहरी तुलसी साइँ ससंक।।

Bairi bandhu nisichara adhama thajyo na bhare kalanka
Jhute agha Siya pariharee Thulasee sadyeen sasamka.

Forgetting fault of younger brother deserting elder
Shri Raama accepted Bibhisan
For no fault Shri Raama deserted Shri Sita
Why, He only knows the reason.

Bibhisan deserted his elder brother which was a serious mistake on his part but Shri Raama too deserted Shri Sita which was to be taken as a grievous mistake on His part. It was not on basis of the then social decorum but Shri Raama knows why He acted like that.

No. 167

तेहि समाज कियो कठिन पन जेहिं तौल्यो कैलास।
तुलसी प्रभु महिंमा कहौं सेवक को बिस्वास।।

Thehi samaaj kiyo kathhina pana jehin thoulyo Kailas
Thulasee prabhu mahimaa kahou sebaka ko viswas.

Ravana lifted Mountain Kailash by hand
With him Angad set wager
Shri Raama by His grace saved
Devotee Angad's honour.

Ravana was powerful enough to lift mount Kailash by hand. Angad, son of Bali, who had taken shelter of Shri Raama, set wager with Ravana as to whether Ravana could lift up his (Angad's) foot. Shri Raama saved Angad's honour in the wager.

No. 168

सभा सभासद निरखि पट पकरि उठायो हाथ।
तुलसी कियो इगारहों बसन बेस जदुनाथ।।

Sabhaa sabhaasad nirakhi pata pakari uthhayo haatha
Thulasee kiyo igaarahon basana besa jadunaatha.

Glancing at the Royal Assembly
Droupadi begged for Shri Krishna's assistance
Soon the Lord appeared as cloth
And saved her honour without hinderance.

Droupadi overwhelmed at the sight of the royal assembly and members thereof raised her hands and called upon Shri Krishna for help. Soon thereupon Shri Krishna appeared as cloth and saved her honour.

No. 169

त्राहि तीनि कह्यो द्रौपदी तुलसी राज समाज।
प्रथम बढ़े पट बिय बिकल चहत चकित निज काज।।

Thahi thini kahyo Droupadi Thulasee Raaja Samaaja
Prathama badhe pata biya bikala chahata chakitha nija kaaja.

Droupadi appealed to Lord Krishna
In three calls for saving her honour
In response to first He appeared as cloth
For the rest He made up mind for wrong doer.

In response to the first distress call of Droupadi Shri Krishna appeared in shape of cloth and saved her honour and then He made up His mind to punish the oppressor.

No. 170

सुख जीबन सब कोउ चहत, सुख जीबन हरि हाथ।
तुलसी दाता मांगेउ देखि अति अबुध अनाथ।।

Sukha jeebana saba kou chaahatha sukha jeeban Hari haatha
Thulasee daatha maangeu dekhi athi abudhha anaathha.

Everyone wants happy life on earth
That is in Almighty's hand
Both giver and beggar appear to be
Helpless and foolish of different brand.

Happiness or sorrow is at God's disposal. Both giver and beggar persist their own way of action. The giver feels proud for the gift he makes and the beggar acts as a fool to beg from all men instead of moving the kind giver Shiva.

No. 171

कृपिन देइ पाइअ परो बिनु साधें सिधि होइ।
सीतापति सनमुख समुझि जो कीजै सुभ सोइ।।

Kruupina deyi paayia paro binu saadhe sidhi hoyi
Sitha pathi sanamukha samujhi jo keejei subha soyi.

With firm faith in Shri Raama's kindness
All steps taken become successful
Even the miser gives what asked for
Without much effort you reach your goal.

Efforts made with faith in Shri Raama's compassion become fruitful. Even the miser comes forward to aid such effort.

No. 172

दंडक बन पावन करन चरन सरोज प्रभाउ।
ऊसर जमिहिं खल तरहिं होइ रंक ते राउ।।

Dandak bana pabana karana charana saroja prabhaau
Usara jaamahin khala tharahin hoiyi ranka the raau.

The sacred feet that sanctified
The Dandak forest region
Infertile lands yield crops, impieteous gains salvation
Pauper becomes king emperor by their touch
anon.

The impact of Shri Raama's sacred feet makes infertile lands yield bumper crops and makes king emperor of a pauper.

No. 173

बिनही रितु तरुबर फरत सिला द्रवति जल जोर।
राम लखन सिय करि कृपा जब चितवत जेहि ओर।।

Binaheen rithu tharubara pharatha sila drabati jala jor
Raama Lakhana Seeya kari krupaa jaba chithabatha
jehi ore.

Out of seasons will the trees fruit
Stones melt into water
Shri Raama, Lakhan and Shri Sitha's kindness
If one can register.

The compassion of Shri Raama, Lakshman and Shri Sitha will ensure fruiting of trees out of seasons and stones melting into water.

No. 174

सिला सुतिय भइ गिरि तरे मृतक जिए जग जान।
राम अनुग्रह सगुन सुभ सुलभ सकल कल्यान।।

Silaa suthiya vayi giri thare mrutak jeeyea jaga jaan
Raama unugraha saguna subha sulabha sakala kalyane.

Out of mercy of Shri Raama
Piece of stone may become a damsel
The monkeys fallen in war
Regain life, become active animal.

The mercy of Shri Raama can convert a piece of stone into a damsel and fallen animals regain life as live beings again.

No. 175

सिला साप मोचन चरन सुमिरहु तुलसीदास।
तजहु सोच संकट मिटहिं पूजहि मनकी आस।।

Silaa saap mochana charana sumirahu Thulasee Das
Thajahu socha sankata mitahin pujahin manaki aas.

Meditate the sacred feet of Shri Raama
Whose touch releases from curse
Dangers vanish like that soon
You will attain all your hopes.

The touch of the sacred feet of Shri Raama can release the accursed from curse as in the case of Ahalya, and you can gain all your hopes in no time.

No. 176

मुए जिआए भालु कपि अवध बिप्रको पूत।
सुमिरहु तुलसी ताहि तू जाको मारुति दूत।।

Muyea jiyaue Bhalu kapi Abadha biprako putha
Sumiraha Thulasee thahe thuu jako Maruthi dutha.

Whose grace revived the dead animals
And Ayodhya Brahmin's deceased son
Meditate Him and surmount dangers
Whose favourite messenger is Hanumaan.

Shri Raama's grace can reanimate dead men and animals. With his blessings men easily surmount all dangers.

No. 177

काल करम गुन दोष जग जीव तिहारे हाथ।
तुलसी रघुबर रावरो जानु जानकीनाथ।।

Kaala karama guna dosa jaga jeeba thihaare hathha
Thulasee Raghubara reabaro janu Janakeenaatha.

Life, death, deeds and qualities
Of all Beings of Universe
Are under Shri Raama's control
Meditate Him and seek His grace.

Shri Raama is creator and controller of life and qualities of all Beings of the Universe. Man should meditate Him for His grace to cross the sea of world.

No. 178

रोग निकर तनु जरठपनु तुलसी संग कुलोग।
राम कृपा लै पालिये दीन पालिबे जोग।।

Roga nikara thanu jarathha panu Thulasee sanga kuloga
Raama krupaa lei paaliea deena palibe joga.

The human body is disease prone
It becomes old and imbecile

Keeps company of wicked persons
Protect him kind Lord, do smile.

The human body is mine of diseases, it becomes old and imbecile. Man is prone to keep evil company. In order to keep him out of danger he should seek God's help to succeed.

No. 179

मो सम दीन न दीन हित तुम्ह समान रघुबीर।
अस बिचारि रघुबंस मनि हरहु बिषम भव भीर।।

Mo sama deena na deena hitha tumha samaana Raghuvira
Asa bichaari Raghuvansa mani harahu bisame vaba Veera.

None as helpless as I am
None as kind as Raghubira!
Do extend your kind help, O Lord!
And resolve all worldly fear.

None is as helpless on earth as man. He should seek with humility the help and protection of Shri Raama to protect and guide him.

No. 180

भव भुअंग तुलसी नकुल डसत ग्यान हरि लेत।
चित्रकूट एक औषधी चितवत होत सचेत।।

Bhaba bhuanga Thulasee nakula dasatha gyaana hariletha
Chitrakuta eka ousadhee chithabatha hoth sachetha.

The world is viper, man mongoose
One bite will drain man's sense
In order to revive him from stupor
Chitrakut is medicine par excellence.

Muyea jiyaue Bhalu kapi Abadha biprako putha
Sumiraha Thulasee thahe thuu jako Maruthi dutha.

Whose grace revived the dead animals
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Do extend your kind help, O Lord!
And resolve all worldly fear.

None is as helpless on earth as man. He should seek with humility the help and protection of Shri Raama to protect and guide him.

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Bhaba bhuanga Thulasee nakula dasatha gyaana hariletha
Chitrakuta eka ousadhee chithabatha hoth sachetha.

The world is viper, man mongoose
One bite will drain man's sense
In order to revive him from stupor
Chitrakut is medicine par excellence.

The world is like a poisonous snake and it can bite man and drain his senses. Should seek shelter of Shri Raama for His help to steer clear of the danger.

No. 181

हौंहु कहावत सबु कहत राम सहत अपहास।
साहिब सीतानाथ सो सेवक तुलसीदास।।

Houhun kahabatha sabu kahata Raama sahatha upahaasa
Saahib Sitha-naath so sebak Thulasee Dasa.

All people say Thulasee is Shri Raama's devotee
Shri Raama withstands this vent
Of Lord Shri Raama poor Thulasi devotee!
Does this agree with Shri Raama'a bent.

All mention Thulasee as Shri Raama's devotee in a mock-serious way. But Shri Raama tolerates this free expression without any reaction. For Shri Raama, a true devotee whether poor or rich is all right.

No. 182

राम राज राजत सकल धरम निरत नर नारि।
राग न रोष न दुख सुलभ पदारथ चारि।।

Raama Raaj Raajat sakala dharam niratha nara naaree
Raag na rose na dosadukha sulava padaaratha chari.

In Raama's reign people lived in plenty
They were pieteous withal
Plenty were piety, plenty love and salvation
None bore ill will and ire to others at all.

During reign of Shri Raama, people lived in plentiful possession of the four elements of piety (Dharma), wealth (Artha), love (Kama) and salvation (Mokhya). So everyone was well disposed to the other, no ill will against any.

No. 183

राम राज संतोष सुख घर बन सकल सुपास।
तरु सुरतरु सुरधेनु महि अभिमत भोग बिलास।।

Raam raaj santosh sukha ghara bana sakala supaas
Tharu suratharu suradhenu mahi abhimatha voga bilaas.

In that period people were happy
Both in society and forest
Earth, trees and cattle yielded in plenty
For people to live content.

During reign of Shri Raama all people lived in plenty; they were contented. Earth, cattle and trees yielded plentifully for men to use.

No. 184

खेती बनि बिद्या बनिज सेवा सिलिप सुकाज।
तुलसी सुरतरु सरिस सब सुफल राम के राज।।

Khethi bani vidyaa banija sebaa silipa sukaaja
Thulasee suratharu sarisa saba suphala Raamake Raaja.

During Shri Raama's reign all these
Agriculture, trade and industries
Yielded plentifully as heaven's fruits
That kept people happy and in ease.

During Shri Raama's reign all the means of production yielded bountifully in agriculture, trade and industry. People lived contented and happy.

No. 185

दंड जतिन्ह कर भेद जहँ नर्तक नृत्य समाज।
जीतहु मनहि सुनिअ अस रामचंद्र के राज।।

Danda Jathinha kara veda jahan nrutya samaaja
Jeetahun manahin sunia asa Raama Chandrake raaj.

In Shri Raama's kingdom "danda" or staff
Was only with ascetics to find
Veda or difference was only in music and dance
Conquest or "Jita" in respect of only mind.

One of four implements of administration, 'Danda' or staff for punishment was to be with the Ruler and saints. Veda, difference was in the field of music and dance, and 'Jita' or conquest in the sphere of mind only.

No. 186

कोपें सोच न पोच कर करिअ निहोर न काज।
तुलसी परमिति प्रीति की रीति राम कें राज।।

Kopei socha na pocha kara karia nihor na kaaj
Thulasee paramithi preethi kee reethi Raama key raaj.

In Shri Raama's kingdom none did ever hesitate
To help doing work of another
Everyone helped the other in work
For mutual aid no limit was laid ever.

People not only lived in content but were ready to help one another in their daily work if needed. Mutual aid was accepted as a social practice.

No. 188

सहसनाम मुनि भनित सुनि तुलसी बल्लभ नाम।
सकुचित हियँ हँसि निरखि सिय धरम धुरंधर राम।।

Sahasa Naam muni bhanitha suni Thulasee ballav naam
Sakuchitha hiyan hansi nirakhi Siya dharama
dhurndhara Raama.

Hearing His "Tulasi-ballav" name from ascetic
In His one thousand names
Shri Raama stole a look at Shri Sithaa
And a smile of constraint appeared on His face.

A smile of constraint appeared on Shri Raama's face on hearing Thulasi ballav as one of His thousand names. It was a smile of constraint mixed with amusement.

No. 189

गौतम तिय गति सुरति करि नहिं परसति पग पानि।
मन बिहसे रघुबंसमनि प्रीति अलौकिक जानि।।

Gouthama thiya gathi surathi kari nahin parasathi paga paani
Mana bihase Raghuvansa mani preethi aloukika jaani.

Recalling the fate of Ahalya, ascetic Goutam's wife
Shri Sitha was hesitant to touch Raama's feet
Shri Raama was amused and smiled at this
Knowing the wonderful operation of love in it.

Shree Sitha hesitated and did not touch Shree Raama's feet recalling fate of Ahalya, Goutam's wife. Shri Raama noticed this and smiled to himself in amusement.

No. 190

तुलसी बिलसत नखत निसि सरद सुधाकर साथ।
मुकुता झालरि झलक जनु राम सुजसु सिसु हाथ।।

Thulasee bilesatha nakhatha nisi sarada sudhakara saathh
Mukutha jhalari jhalaka janu Raama sujasu sisu haathh.

In the full moon night of mid-winter
As myriad stars twinkle around moon
Like that Shri Raama's countless bright fames
As a smiling child sparkled with a brilliant spoon.

As in the full moon night of mid-winter the bright full moon shines amidst countless stars so Shri Raama's fames sparkle like a smiling child with a bright spoon.

No. 191

रघुपति कीरति कामिनी क्यों कहै तुलसीदासु।
सरद अकास प्रकास ससि चारु चिबुक तिल जासु।।

Raghupathi kirathi kaaminee kyon kahe Thulasee Dasu
Sarada Akaas prakaas sasi charu chibuka thila jaasu.

The bright fames of Shri Raghupati
As a damsel how they look
Like a wee mole on the damsel's cheek
The rising full moon appears in a nook.

The fames of Shree Raama appear like a mole on the cheek of the full moon.

No. 192

प्रभु गुन गन भूषन बसन बिसद बिसेष सुबेस।
राम सुकीरति कामिनी तुलसी करतब केस।।

Pravu guna gana bhusana basana bisada bisesa subesa
Raama sukeerathi kaaminee Thulasee karathaba kesa.

The fames of Shri Raama as bright apparel
Provide the damsel with dress
The fames make the damsel whole
Thulasee's words make up her dark hairs.

The fames of Shree Raama appear as clothes to the damsel with bright dress and Thulasee's words of praise as her dark hairs.

No. 193

राम चरित राकेस कर सरिस सुखद सब काहु।
सज्जन कुमुद चकोर चित हित बिसेषि बड़ लाहु।।

Raama chharita raakesh kara sarisa sukhada saba kaahu
Sajjana kumuda chakor chitha hitha bisesi bada laahu.

Shri Raama's fames are like moonshine
Soothing to one and all
The noble is like the 'Chakor bird'
For whom the moon is mind's call.

Shri Raama's fames are as soothing as the moonshine for one and all and for the noble like Chakor and moon connection.

No. 194

रघुबर कीरति सज्जननि सीतल खलनि सुताति।
ज्यों चकोर चय चक्कवनि तुलसी चाँदनि राति।।

Raghubara kirathi sajjanani sithala khalani suthathee
Jyon chakora chaya chaka bani Thulasee chandini raathi.

The fames of Shri Raama are soothing to all
Noble persons forsooth
They are not for the ignoble
Like chakrabaak birds uncouth.

The noble regale with the fames of Shri Raama while the ignoble feel uncomfortable like the Chakrabaak bird at moonshine.

No. 195

राम कथा मंदाकिनी चित्रकूट चित चारु।
तुलसी सुभग सनेह बन सिय रघुबीर बिहारु।।

Raama kathaa Mandakinee Chitrakuta chitha charu
Thulasee subhaga saneha bun Siya Raghubara biharu.

Shri Raama's story is sacred like Ganges

And pleasing like Chitrakut
Its forests are attractive where Shri Sitha and Raama
In exile lived and moved about.

The story of Shri Raama and Shri Sitha about their stay and movement in Chitrakut area during their exile is most pleasant.

No. 247

सपनें होइ भिखरि नृपु रंकु नाकपति होइ।
जागें लाभु न हानि कछु तिमि प्रपंच जियँ जोइ।।

Sapane hoyl vikhari nrupa ranka nakapathi hoyi
Jaage lavu na hani kachhu prapancha jyan joyi.

In dream the pauper becomes wealthy
The rich becomes poor
On waking both are as before
The world should be taken as dream—no more.

Life on earth is like a mere dream—the facts of today do not remain for tomorrow, as in dream uncertain.

No. 264

तात तीनि अति प्रबल खल काम क्रोध अरु लोभ।
मुनि बिग्यान धाम मन करहिं निमिष महुँ छोभ।।

Thaatha teeni athi prabala khala kaama krodha aru lobha
Muni bigyaan dhaama mana kara hein nimisa mahu chhobha.

The three sense enemies lust, ire and greed
Are powerful and vile on earth
In moments they influence the wise
Ascetic, and pieteous on life's path.

Of the sense enemies of man lust, ire and greed are equally

vile and powerful to overthrow man's equilibrium. Man should be cautious of them. Even the ascetic, righteous and the wise are not spared by these sense enemies and should be equally cautious.

No. 267

काह न पावक जारि सक का न समुद्र समाइ।
का न करै अबला प्रबल केहि जग कालु न खाइ।।

Kaahana pabak jaari saka ka na samudra samaayi
Kaa na karei abalaa prabal kehi jaga kaalu na khaayi.

What will fire fail to burn
And what in sea cannot drown
What powerful woman cannot do
What cannot time consume?

In the world there is nothing that fire cannot burn, sea cannot drown, powerful woman cannot perform, and time cannot consume. These four are equal in stature in the world implies the saint-poet.

No. 269

काम क्रोध मद लोभ रत गृहासक्त दुखरूप।
ते किमि जानहिं रघुपतिहि मूढ़ परे भव कूप।।

Kaama krodha mada love ratha gruhasakta dukharupa
Thei kimi jaanahi Raghupatihi muddhha pare
bhabakupa.

Immersed in lust, ire, greed and power
And sorrows of the household
How can man obtain God's shelter
Will drown in the sea of the world.

The man who cannot discard the sense enemies of lust, ire, greed and power and who remains immersed in the sorrows

of the household, will not be able to gain the shelter of the Almighty Father. He is bound to drown himself in the sorrows of the sea of the world.

No. 274

खल प्रबोध जग सोध मन को निरोध कुल सोध।
करहिं ते फोटक पचि मरहिं सपनेहुँ सुख न सुबोध।।

Khala prabodha jaga sodha mana ko nirodha kula sodha
Karahin the photak pachi marahin sapanehun sukha na subodha.

Those who want to advise the vile
Correct the world and control the mind
And reform the clan qualities here
Their efforts futile, no happiness to find

Those who wish to achieve the unachievable will find all their efforts futile. One should try to remain within one's limits in all matters.

No. 275

कोउ बिश्राम कि पाव तात सहज संतोष बिनु।
चलै कि जल बिनु नाव कोटि जतन पचि पचि मरिअ।।

Kau bisraam ki pawa thatha sahaja santosa binu
Chale ki jala binu naab koti jathan pachi pachi mariya.

Will anyone ever gain peace of mind
Without normal contentment
Will ever the boat move without water
Whatever be your bent?

Whatever be the capacity of a man he cannot achieve his desire without a contented mind. Even if you make heroic effort you cannot move the boat without water. Mind without contentment is like that capable of achieving nothing.

No. 276

सुर नर मुनि कोउ नहिं जेहि न मोह माया प्रबल।
अस बिचारि मन माहिं भजिअ महामाया पतिहि।।

Sura nara muni kou nahin jehi na moha mayaa prabala
Asa bichaari mana maahi vajiya maha mayaa pathihin.

Neither Gods of Heaven nor ascetics and men
Are spared by illusion and attachment on earth
So take shelter of Shiva to escape
These powerful enemies on life's path.

Even the Gods of Heaven are not spared by these sense enemies, what to speak of man. So man should take shelter of the kind deity Shiva for protection from them.

No. 277

एक भरोसो एक बल एक आस बिस्वास।
एक राम घन स्याम हित चातक तुलसीदास।।

Ek bharoso ek bala ek aas biswas
Ek Raama Ghanashyaama hitha chathak Thulasee Das.

Only true shelter, strength, hope and belief
Is for Chaathak bird the cloud of sky
That is Shree Raama in whom Thulasee,
Like Chaathak bird on cloud, is pinning hope on high.

As for the chaathak bird the only shelter is the cloud of the sky, so for man is Shree Raama on earth.

No. 283

उपल बरसि गरजत तरजि डारत कुलिस कठोर।
चितब कि चातक मेघ तजि कबहुँ दूसरी ओर।।

Upal barasi garajata taraji daarath kulisa kathhor
Chithaba ki chaataka megha thaji kabhun dusari ore.

With lightning and thunder sound
The rain with hail pours down
Does the little Chaathak bird thereupon
Leave the cloud with a frown?

Only Chaathak bird has unshakable love for cloud. Even if cloud showers rain with thunder and hail the bird is not scared. It remains firm in its love.

No. 287

तुलसी चातक माँगनो एक एक धन दानि।
देत जो भू भाजन भरत लेत जो घूँटक पानि।।

Thulasee Chaathak mangno eka eka dhana daani
Detha jo bhu bhaajana bharatha leta jo ghuntak paani.

Unique beggar is the Chaatak bird
Its need is just one drop
Unique giver is the cloud
With copious rain river, lake, sea it fills up.

Between the Chaathak bird, the beloved, and cloud, the lover, unique is the relation. The beloved seeks calling 'piya' 'piya' as if it needs all rain water, though its need is just a drop. The lover cloud is unique; it gives a flood of water through copious rain.

No. 290

नहिं जाचत नहिं संग्रही सीस नाइ नहिं लेइ।
ऐसे मानी मागनेहि को बारिद बिन देइ।।

Naahi jaachath naahin sangrahee seesa naayi nahin leyi
Eise maanee maagnehi ko baarida bina deyi.

The "Chaatak" does not beg in words
Nor does it bow its head to take
It does not save the water for itself
Who other than Cloud can give for its sake?

The Chaathak bird does not behave as a beggar, does not bow its head to receive. To such a beggar fittest giver is Cloud of sky only.

No. 294

जीव चराचर जहँ लगें है सब को हित मेह।
तुलसी चातक मन बस्यो घन सों सहज सनेह।।

Jeeba charachara jahan lagen hein sabako hitha meha
Thulasee chhathaka mana basyo ghanasoun sahaja saneha.

Rains that the clouds pour down
Benefit all living beings of earth
The chaatak bird loves the clouds alone
The giver of rains on life's path.

The rains which the clouds pour benefit all living beings and vegetation of earth. But only Chaatak bird loves the cloud and persistently begs for the gift though its need is only a drop in the year. The clouds pour down rain on earth in response to the chaatak bird's begging.

No. 295

डोलत बिपुल बिहंग बन पिअत पोखरिन बारि।
सुजस धवल चातक नबल तुही भुवन दस चारि।।

Dolath bipula bihanga bana piyath pokharina bari
Sujas dhabala Chaathak nabala thini bhubana dasa chhari.

Many birds of various kinds live in the forests
They all drink water from pools, ponds and tanks

For drinking none other than rain water
Chaatak's fame has spread all over the Universe.

There are numerous kinds of birds living in the forests. They all drink water from pools and tanks. Only Chaatak bird insists on rain water though its need is only one drop in the year.

No. 296

मुख मीठे मानस मलिन कोकिल मोर चकोर।
सुजस धवल चातक नवल रह्यो भुवन भरि तोर।।

Mukha mithhe manas malina Kokila More Chakor
Sujasa dhabal Chaathak nabal rahyo bhuban bhari thor.

Sounds are sweet of koel, peacock and Chakor birds
Mind vile of all of them
Both sound and mind of Chaathak sweet
Its fame has spread over three worlds by name.

Three popular birds to mention are koel, peacock and Chakor. Their sound is sweet but mind vile. In the case of Chaatak bird both sound and mind are sweet.

No. 297

बास बेस बोलनि चलनि मानस मंजु मराल।
तुलसी चातक प्रेम की कीरति बिसद बिसाल।।

Basa besa bolani chalani manasa manju maraal
Thulasee Chaathak premakee kirathi bisad bisaal.

Praiseworthy are nest, feathers, sounds and gait
Of swans of Mansarovar lake
The Chathak in constancy of love
Will surpass all theirs as fake.

In quality of nest, feathers, sounds and gait the swans of Mansarobar lake will surpass that of all birds, but in constancy of love, Chaatak bird will surpass all.

No. 298

प्रेम न परखिअ परुषपन पयद सिखावन एह।
जग कह चातक पातकी ऊसर बरसै मेह।।

Prema na parakhia parusa pana payada sikhaabana eha
Jaga kaha Chathak pathakee usara barase meha.

All say Chaatak is sinful bird
So Cloud on infertile land does rain
But, love is not tested in harshness
For harshness Chaatak's love did not wane.

People say that Chaatak is sinful bird and so rain is falling on fallow lands for want of love for Chaathak. But says Thulasee, harshness is no test of love for in spite of cloud's harshness, Chaatak's love for it does not decrease.

No. 299

होइ न चातक पातकी जीवन दानि न मूढ़।
तुलसी गति प्रहलाद की समुझि प्रेम पथ गूढ़।।

Hoyi na Chaathaka paathakee jeevanadaani na mudha
Thulasee gathi Prahalaad kee samujhi prema patha gudhaa.

Chatak is not a sinful bird
Cloud is not harsh either
The way of love is known from
Devotee Prahalaad's case be sure.

Neither Chaathak bird is sinful nor Cloud is harsh. The true path of love is known from Prahalaad's case. In that case though Prahalaad's devotion was deep and love for the Lord intense, there was considerable delay in the response of the Almighty to incarnate and disclose Himself as Nrusimha. Delay does not show the invalidity of devotion and of love.

No. 300

गरज आपनी सबन को गरज करत उर आनि।
तुलसी चातक चतुर भो जाचक जानि सुदानि।।

Garaja aapani sabana ko garaja karatha ura aani
Thulasee Chaathaka chathur vo jaachak jaani sudaani.

The desires man carries in his heart
He begs all others to fulfil them
The clever Chaathaka begs only the Cloud
Knowing it to be the giver Supreme.

Men beg all sorts of people to fulfil the wants carried in their hearts. But the clever Chaathaka begs only the Cloud for water knowing it to be the best giver in all the world. In the case of man he forgets the Almighty Father although He is the supreme giver.

No. 302

बध्यो बधिक पर्‌यो पुन्य जल उलटि उठाई चोंच।
तुलसी चातक प्रेमपट मरतहुँ लगी न खोंच।।

Badhyo badhhika parayo punya jala ulati uthhay chounch
Thulasee Chaataka prema pata marathahun laagee na khonch.

Killed by a hunter the Chatak bird
Dropped on the sacred Ganges water
Turning on back it looked upon Cloud
In death Chatak's love had not gone asunder.

The Chaathaka bird killed by a hunter fell down on the sacred waters of the Ganges. But even so turning on its back it looked upon the Cloud its lover as its love was intact in death too.

No. 303

अंड फोरि कियो चेटुवा तुष पर्यो नीर निहारि।
गहि चंगुल चातक चतुर डार्यो बाहिर बारि।।

Anda fori kiyo chetuba thusa parayo nira nihaari
Gahi changula Chaathaka chathura daarayo baahira baari.

The Chaatak broke its eggs to release
The fledglings from the shells
The shells that had rolled down to water
She picked up to dry places.

According to practice the Chaathak bird broke its eggs and released its fledglings from the shells. Finding that the shells had rolled down to the water, though sacred, it picked them up and put them on the dry land. For Chaathak bird, no water other than rain water was good enough for any purpose.

No. 304

तुलसी चातक देत सिख सुतहि बारहीं बार।
तात न तर्पन कीजिये बिना बारिधर धार।।

Thulasee Chaathaka detha sikha suthahin baaraheen baara
Thatha na tharpana keejiye binaa baaridhar dhaara.

The mother Chaatak did advise
Her fledglings time and again
Never to have their first bath "Tarpan"
In any water other than rain.

The mother Chaathak advised her fledglings again and again never to have 'Tharpan' bath in any water other than rain water.

No. 305

जिअत न नाई नारि चातक घन तजि दूसरहि जल।

सुरसरिहू को बारि मरत न माँगेउ अरध जल।।

Jiyatha na naayi naari Chaathak ghana thaji dusarahi jal
Sura sari hoo ko baari maratha na maangio aradhajal.

In life the She Chaathak did never
Bow her head before any
Other than Cloud of the Sky
In death did favour of sacred Ganges deny.

The She Chaatak in life never bowed her head before any other than cloud her only lover. In death she did not crave 'aradhajal' from Ganges for her liberation. She died when her body was fully in Ganges.

No. 306

सुनु रे तुलसीदास प्यास पपीहहि प्रेम की।
परिहरि चारिउ मास जो अँचवै जल स्वाति की।।

Sunure Thulasee dasa papeehahi prema kee
Parihari chaario maas jo ounchabe jala Swathiki.

The Chatak bird has thirst only of love
It has not thirst of water
So except the four rainy months it seeks rain drop
Only when in sky is Swati Star.

The need of the Chaathak bird for water being very limited it confines its water drop to drink from the falling rains during the four rainy months. During other months, if necessary, it drinks if and when rain falls while Swathi Star is in the sky, not otherwise.

No. 307

जाचै बारह मास पिये पपीहा स्वाति जल।
जान्यो तुलसीदास जोगबत नेही नेह मन।।

Jaache baaraha maas piye papihaa Swaathi Jal
Jaanyo Thulasee Das jogabatha nehi nehamana.

All the twelve months Chaatak bird
Drinks only Swati water
All these days the Chaatak has its mind
On Cloud of Sky the lover.

The only water the Chaathak bird drinks is rain water falling from sky when Swathi star is there. In short it is known as Swathi water on which Chaathak bird has its mind, not any other water, not even the sacred Ganges water.

No. 308

तुलसीं के मत चातकहि केवल प्रेम पिआस।
पिअत स्वाति जल जान जग जाँचत बारह मास।।

Thulasee ke math Chathakahi kebal prema pias
Piyatha Swathi jala jaan jaga, janchath baarah maasa.

All the world knows it well
The Chaatak has thirst of only love
It drinks water when Swati Star is in sky
Begs lover Cloud all twelve months as behove.

The Chaathak bird goes on begging lover cloud for water whenever cloud appears in the sky. It is only when Swathi Star is in the sky that it drinks its drop if the lover cloud responds to the begging.

No. 314

आपु ब्याध को रूप धरि कुहौ कुरंगहि राग।
तुलसी जो मृग मन मरै परै प्रेम पट दाग।।

Aapu byadha ko roopa dhari kuhei kuranga hi raag
Thulasee jo mruga mana mare parei prema pata daag.

The sound of music in garb of hunter
Makes the deer meet death
If ever deer's mind would divert from music
It would be a stain on music itself.

It is music itself which causes the death of the deer. Music acts as hunter, as though, in such case. If the deer's mind could be diverted from music to save the deer, it would be a stain on reputation of music itself.

No. 315

तुलसी मनि निज दुति फनिहि ब्याधहि देउ दिखाइ।
बिछुरत होइ न आँधरो ताते प्रेम न जाइ।।

Thulasee mani nija duthi phanihi byadhahi diyo dikhayi
Bichhurat hoyi na aandhro thathe prema na jaayi.

The gem on the snake's head
Discloses it to the hunter
Its removal makes snake blind
But love of gem in snake remains ever.

The gem on snake's head discloses it to the hunter who catches the snake and removes the gem. As that in result makes snake blind, leads to its death. But then snake's love for gem remains as before. The saint-poet cites this as the way of love.

No. 316

जरत तुहिन लखि बनज बन रबि दै पीठि पराउ।
उदय बिकस अथवत सकुच मिटै न सहज सुभाउ।।

Jaratha thuhina lakhibanaja bana Rabi dei peethi paraau
Uday bikasa athhabatha sakucha mite na sahaja subhaau.

Finding the lotus bed burnt
By nightly fall of dew

The Sun does not look away from lotus
Nor lotus stop blooming by Sun anew.

If the bed of lotus flowers is burnt by overnight fall of dew that does not make Sun look away from lotus or lotus stop blooming from Sun rays following morning as usual.

No. 317

देह आपने हाथ जल मीनहि माहुर घोरि।
तुलसी जिये जो बारि बिनु तै तु देहि कबि खोरि।।

Deha aapane hathh jala meenahi maahura ghori
Thulasee jyea jo baari binu thou thu dehi kabi khori.

If you add poison to the water
And confine the fish therein
The fish will die and all will blame poets
Saying fishes are not for water keen.

If poison is added to water and fishes living therein are artificially confined in this water all the fishes will die of poisoning. But that cannot justify that fish will always live in water. They may die therein. But that will be in poisoned water. On the other hand, it will always hold true that fish cannot live without water and poets cannot be found fault with for their view. The following couplet makes it clear.

No. 318

मकर उरग दादुर कमठ जल जीवन जल गेह।
तुलसी एकै मीन को है साँचिलो सनेह।।

Makara uraga daadura kamathha jala jeeban jala geha
Thulasee ekii meenako heiy sanchilo saneha.

The alligator, water snake, frog and crab
All these live in water
They also live on land partly
But fish only in water, so its true lover.

There are various species of water creatures such as alligator, frog and crab. They live partly on land too. But fish is the only true aquatic animal so its true lover. Brought out of water it will become breathless and die.

No. 319

तुलसी मिटे न मरि मिटेहुँ साँचो सहज सनेह।
मोरसिखा बिनु मूरिहूँ पलुहत गरजत मेह।।

Thulasee mite na mari mite hun sancho sahaja saneha
Mora-sikha binu moorihun paluhatha garajatha meha.

True love dies not with death
In all cases indeed
The fallen peacock feather does
Shiver at thunder's sound, heed.

True love does not die with death. As for instance the fallen peacock feather does shiver in response to thunder. This would not happen if there were no life in it.

No. 320

सुलभ प्रीति प्रीतम सबै कहत करत सब कोइ।
तुलसी मीन पुनीत ते त्रिभुवन बड़ो न कोइ।।

Sulabha preethi preetham sabei kahatha karath saba koyi
Thulasee meena puneetha thei thribhubana bado no koyi.

Plentiful are beloved and lover
So say all over earth
The true love of the fish for water
Is not seen elsewhere on life's path.

Beloved and lover are plentiful on earth but the example of true love between fish and water is rare, affirms the saint-poet.

No. 321

तुलसी जप तप नेम ब्रत सब सबहीं तें होइ।
लहै बड़ाई देवता इष्टदेव जब होइ।।

Thulasee japa thapa nema brata saba sabahi the hoyi
Lahei badaayi debathaa istadeba jaba hoyi.

Meditation and austerities, worship and sacrifice
Can be performed by everyone
God will recognise your position as high
If you make Him your own.

It is not by performing austerities, worship and sacrifices but by love devotion to God that man can realise Him.

No. 322

कुदिन हितू सो हित सुदिन हित अनहित किन होइ।
ससि छबि हर रबि सदन तउ मित्र कहत सब कोइ।।

Kudina hithu so hitha sudin hitha anahitha kina hoyi
Sasi chhabi hara rabi sadana thau mithra kahatha saba koyi.

True friend greets you in your distress
Meeting you at your home
Together are Sun and Moon on New Moon night
Yet Moon's face is dark and Sun's Name is chum.

The true friend greets meeting you in your distress at home. The visit of a friend or foe in your prosperity is of no special significance. The Sun's Name is 'Mithra' or friend yet on New Moon night when they are together the Moon's face is dark or clouded as in sorrow. That is because they are not looking at each other's face.

No. 323

कै लघुकै बड़ मीत भल सम सनेह दुख सोइ।
तुलसी ज्यों घृत मधु सरिस मिलें महाबिष होइ।।

Kei laghu kei bada meeta bhala sama saneha dukha soyi
Thulasee jyon ghritha madhu saris milei mahabisa hoyi.

Friendship with junior or senior in rank
May be productive of good
Between two of same rank not so
As ghee and honey together become poisonous food.

Ghee and honey of equal purity if put together turn into poison. Like that friendship between two of equal rank is productive of no good.

No. 324

मान्य मीत सों सुख चहैं सो न छुये छल छाहँ।
ससि त्रिसंकु कैकेइ गति लखि तुलसी मन माहँ।।

Manya meetha soun sukha chahei so na chhuey chhala chhahan
Sasi Trisanku Kaikeyi gati lakhi Thulasee mana maahan.

If one expects happiness from senior friend
He should recall the case of Kaikeyi Trisanku
And abjure from mind all double dealing
Make his mind straight and frank.

To expect happiness from friendship with senior is difficult. It has been proved in many cases. One must be very cautious in such cases if he expects success.

No. 325

कहिअ कठिन कृत कोमलहुँ हित हठि होइ सहाइ।
पलक पानि पर ओड़िअत समुझि कुधाइ सुघाइ।।

Kahia kathhina krutha komalahun hitha hathhi hoyi sahaayi
Palak paani para odiatha samujhi kudhayi sudhayi.

In mild or serious danger to friend
His friend rushes help without request
Like the lids and hands rush of themselves
To offer protection to eyes and pate.

The lids for the eyes and hands for the head rush of their own accord to help in case of any danger. The friend should rush of himself like that to help his friend.

No. 326

तुलसी बैर सनेह दोउ रहित बिलोचन चारि।
सुरा सेवरा आदरहिं निंदहि सुरसरि बारि।।

Thulasee bair saneha dou rahitha bilochana chaari
Suraa sebaraa adarahin nindahin surasari baari.

Both friendship and enmity
Are bereft of second sight
One does not see the good of enemy
The other the friend's guilt.

In the case of enmity and friendship, there is want of second sight. The enemy does not see the good of the adversary and the friend the lacunae of the friend. This has to be borne in mind.

No. 327

रुचे मागनेहि मागिबो तुलसी दानिहि दानु।
आलस अनख न आचरज प्रेम पिहानी जानु।।

Ruchei maaganehi maagibo Thulasee daanihi daanu
Aalas anakha na aacharaja prema pihaanee jaanu.

The beggar loves to beg always
And the giver to give to beggar
The love in each case puts off
Delay, hesitation and wonder.

The natural tendency of man impels him in that particular way and he cannot see the shortcoming involved in each case as for the beggar to beg and giver to give are concerned.

No. 328

अमिअ गारि गारेउ गरल गारि कीन्ह करतार।
प्रेम बैर की जननि जुग जानहिं बुध न गवाँर।।

Amia gaari gaareu garala gaari kinha karathar
Prema baira kee janani jaga jaanahi budha na ganbaar.

By clever admixture of nectar and poison
Has rebuke been created by Creator
On happy occasions rebuke is nectar
On others is censure.

Censure or rebuke has been created by clever admixture of nectar and poison by Brahma or Creator. On happy or felicitous occasions it is nectar and on other occasions poison or censure. Almost everyone has personal experience of this.

No. 329

सदा न जे सुमिरत रहहिं मिलि न कहहिं प्रिय बैन।
ते पै तिन्ह के जाहिं घर जिन्ह के हिएँ न नैन।।

Sadaa naje sumirath rahahin mili na kahahi priya baina
The pei thinha ke jaahi ghar jinake hiyen na naina.

One who does not remember his friend

Does not sweetly talk on meeting
He visits only those few ones
Whose heart has no soft feeling.

One who does not visit his friends often and talk to them sweetly on meeting gets return visits only from few who have no soft feeling towards friends and acquaintances.

No. 330

हित पुनीत सब स्वारथहिं अरि असुद्ध बिनु चाड़।
निज मुख मानिक सम दसन भूमि परे ते हाड़।।

Hitha puneetha saba swarathhahin ari asudhha binu chaada
Nija mukha maanika sama dasana bhumi pare the haada.

As long as self-interest it serves
The thing is considered precious
Like teeth in mouth valuable assets
The fallen one mere bone inauspicious.

So long as a thing performs some selfish service like teeth of man, it is considered as a valuable asset but sooner it falls it is thrown down as an inauspicious object.

No. 331

माखी काक उलूक बक दादुर से भए लोग।
भले ते सुक पिक मोरसे कोउ न प्रेम पथ जोग।।

Maakhee kaak, uluka, baka daadur se bhaye log
Bhale the suka pika more se koyi na prema pathha jog.

The fly, crow, owl, crane and frog
Are considered inauspicious by men
Just for good looks the parrot, koel and peacock
Are taken as good though hard-hearted and vain.

In the world most men are like the fly, crow, owl, crane and frog who do not do any good for others except serving their self-interest. The few who have good appearance are internally hard-hearted and vain like the parrot, koel, and peacock.

No. 332

हृदयँ कपट बर बेष धरि बचन कहहिं गढ़ि छोलि।
अब के लोग मयूर ज्यों क्यों मिलिए मन खोलि।।

Hrudyan kapat bara besa dhari bachana kahahin gadhi chholi
Abake log mayur jyon kyon miliye mana kholi.

Though vile at heart with nice dress and words
People pose as noble persons
Like peacock they appear attractive
Though hard-hearted and viscious.

People these days strive to be attractive in dress and words though they are hard-hearted like the peacock bird. Peacock tries to pick at the eyes of children and others if they fondle it and are unmindful of its evil design.

No. 334

मिलै जो सरलहि सरल ह्वै कुटिल न सहज बिहाइ।
सो सहेतु ज्यों बक्र गति ब्याल न बिलहिं समाइ।।

Miley jo saralahi sarala whey kutila na sahaja bihayi
So sahethu jyon bakragathi byaala na bilahi samaai.

The vile cannot abjure his visciousness
Though on purpose can behave as noble
Like the snake always slithering
Save straight to enter its hole.

The vile person cannot give up his visciousness though on purpose he may act as a noble person. That will be like the

snake slithering always except when entering its hole when it has to move in a straight way to be able to enter it.

No. 335

कृसधन सखहि न देब दुख मुएहुँ न मागब नीच।
तुलसी सज्जन की रहनि पावक पानी बीच।।

Krusadhana sakhhahi na deba dukha muehun na
maagaba neecha.
Thulasee sajjana kee rahani pabak pani beecha.

The noble does not ask for loan
From either the poor or wealthy vile friend
In one he will suffer fire burn
In the other drowning in water to fend.

The noble does not ask either the poor or the vile wealthy friend for loan. In the case of the poor friend it will be like suffering a fire burn and in the case of the rich as drowning in water.

No. 337

नीच निचाई नहिं तजइ सज्जनहू कें संग।
तुलसी चंदन बिटप बसि बिनु बिष भए न भुअंग।।

Neech neechayi nahin thajahi sajjana huke sang
Thulasee chandan bitapa basi binu bisa vayea na
bhuang.

If noble becomes friendly to vile
The vile does not become noble
Venomous snake clings to Chandan tree
But does not give up its vile smell.

Just by becoming friendly to noble the vile does not become noble as he cannot abjure his vile nature. So also the venomous snake by clinging to Chandan tree cannot acquire the sweet smell of chandan, being full of poison.

No. 338

भलो भलाइहि पै लहइ लहइ निचाइहि नीचु।
सुधा सराहिअ अमरताँ गरल सराहिअ मीचु।।

Bhalo valaayi hi pei lahayi nichaayihi neechu
Sudhaa saraahiya amarathaa garala sarahiya meechu.

The noble thrives on nobility
The base on worthlessness
Like poison causing instant demise
And nectar eternal deathlessness.

The noble's quality is nobility which gives him that reputation. Base is worthless, so his reputation. Poison being well known for causing instant death and nectar giving eternal life have that reputation respectively.

No. 339

मिथ्या माहुर सज्जनहि खलहि गरल सम साँच।
तुलसी छुअत पराइ ज्यों पारद पावक आँच।।

Mithyaa maahur sajjana hi khalahi garala sama sanch
Thulasee chhuatha paraayi jyon paarada pabaka aanch.

Untruth is poison to the noble
To the vile truth is same
This is as true as mercury vanishing
By mere touch of flame.

For the noble untruth and for the vile truth are poisonous. This is as true as to say that mercury vanishes by mere touch of flame.

No. 340

संत संग अपबर्ग कर कामी भव कर पंथ।
कहहिं संत कबि कोबिद श्रुति पुरान सदग्रंथ।।

Santha sanga apabarga kara kamee bhaba kara panth
Kahahin santha kabi kobida sruti puraan sadgranth.

The company of the ascetic, is way to salvation
That of the worldly man, the earth
This is what emphasise, the poet
The wise, vedas, scriptures on life's path.

That the company of the sant shows way to salvation and that of the worldly man earth, has been well emphasised by all poets, wise men, Vedas and scriptures.

No. 341

सुकृत न सृकृती परिहरइ कपट न कपटी नीच।
मरत सिखावन देइ चले गीधराज मारीच।।

Sukrutha na sukruthee pariharayi kapata na kapatee neech
Marath sikhaban deyi chale gidha raaja maaricha.

The noble does not abjure nobility
The vile his viliousness
The vulture king and demon Maricha
In their death have taught this to us.

The noble always remains noble and the vile as villain. Vulture king's sacrifice to rescue Shri Sita from Ravana, Maricha's for calling Laxmana to save Shri Raama have taught this to us.

No. 342

सुज्जन सुतरु बन ऊख सम खल टंकिका रुखान।
परहित अनहित लागि सब साँसति सहत समान।।

Sujana sutharu baha ukha sama khala tinkikaa rukhaan
Parahita anahita laagi saba sanchthi sahita saman.

The noble like the good fruitful tree
And the vile like the carpenter's hammer
Both tolerate pains, the tree affording fruits
The hammer for beatings on anvil's headgear.

The noble in order to help others and the base to harass them suffer pains like the good tree and the carpenter's hammer, the tree for losing its fruits for others and the hammer for beatings on the anvil.

No. 343

पिअहिं सुमन रस अलि बिटप काटि कोल फल खात।
तुलसी तरुजीवी जुगल सुमति कुमति की बात।

Piyahi sumana rasa ali bitapa kaati kol fala khatha
Thulasee tharujibi jugala sumati kumathi kee batha.

The black bee sucks the juice of flower
The "Kol" cuts the tree for its fruit
Both live on the produce of the tree
One noble the other vile at it.

The black bee just touches the flower for sucking honey. The Kol cuts the tree for its fruits. The difference between the two for performing the same operation discloses that the bee is good, the kol is vile.

No. 348

जलचर थलचर गगनचर देव दनुज नर नाग।
उत्तम मध्यम अधम खल दस गुन बढ़त बिभाग।।

Jalachar thalachar gagana chara deva danuja nara naaga
Uttam madhyama adhama khala dasa guna baddatha bibhaag.

In the creatures living in water, land, and air
Gods, demons, humans and snakes all

The proportion of good, mediocre, bad and vile
Is ten times of the preceding roll.

In all kinds of creatures living in water, land and air viz. the gods, demons, humans, beasts and snakes the proportion of good, mediocre, bad and vile is ten times greater than the preceding roll or kind, the number of the best being the least and worst the largest.

No. 351

मनि भाजन मधु पारई पूरन अमी निहारि।
का छाँड़िअ का संग्रहिअ कहहु बिबेक बिचारि।।

Mani bhaajana madhu paarayi purana amee nihaari
Kaa chhaadiya kaa sangrahiya kahahu bibeka bichaari.

Seeing a gold jar full of liquor
And an earthen one full of nectar
Consider well which one to take
And which of them to abjure.

Of the two viz. a gold container full of liquor and an earthen one with nectar, consider which one you should prefer to take and which abjure. Whether the quality of the container or the thing contained is more important is the moot point.

No. 352

उत्तम मध्यम नीच गति पाहन सिकता पानि।
प्रीति परिच्छा तिहुन की बैर बितिक्रम जानि।।

Uttam madyama neecha gathi paahan sikathaa paani
Preethi parichha theehuna kee baira bithi krama jaani.

The good, mediocre and lowly
Resemble the stone, sand and water
Good man's love inviolable as stone
Mediocre's like line on sand, and lowly's as on vapour.

The good man's love is inviolable or steady, that of the mediocre like line on sand which is liable to disappear after some time, and that of the lowly is like line on water which is evanescent or shortlived and quickly fading.

No. 353

पुन्य प्रीति पति प्रापतिउ परमारथ पथ पाँच।
लहहिं सुजन परिहरहिं खल सुनहु सिखावन साँच।।

Punya preethi pathi prapathio paramaaratha patha paancha
Lahahin sujana pariharayi khala sunahu sikhaabana saancha.

Piety, love, fame, profit and divine shelter
These five are well known paths
The noble follows them and vile abjures
Bear that in mind always.

The five well-known paths to follow on earth are piety, love-devotion, fame, profit and divine shelter; these are followed by the noble always but the ignoble abjures them. Know the vile man as such.

No. 354

नीच निरादरहीं सुखद आदर सुखद बिसाल।
कदरी बदरी बिटप गति पेखहु पनस रसाल।।

Neecha niraadarahee sukhada aadara sukhada bisaala
Kadaree badaree bitapa gathi pekhahu panasa rasaala.

The lowly responds to harsh treatment
The noble to affection
As banana and plum respond to cutting
And mango and jack to attention.

Like banana and plum trees responding to cutting to ensure early fruiting and mango and jack fruit to manuring and watering,

the vile responds to harsh treatment and the noble to affection in life.

No. 355

तुलसी अपनो आचरन भलो न लागत कासु।
तेहि न बसात जो खात नित लहसुनहू को बासु।।

Thulasee aapano acharana valo na laagatha kaasu
Thehi na baasath jo khaath nitha lahasunahu ko baasu.

Is there any to whom his own
Habits are not likeable?
One who habitually eats garlic
Will he dislike its bitter smell?

Own habits are never disliked by any however abominable they may be. The man habituated to take bitter smelling garlic daily will never dislike it. He will rather relish its taste and smell.

No. 356

बुध सो बिबेकी बिमलमति जिन्ह कें रोष न राग।
सुहृद सराहत साधु जेहि तुलसी ताको भाग।।

Budha so bibekee bimela mathi jinhake ros na raag
Suhruda saraahatha sadhu jehi Thulasee thako bhaga.

He is wise and clean of mind
Who has abjured his anger
And willing to help others always
He is truly fortunate sure.

If one can abjure his anger he will be friendly to all and willing to help others always. Such a man is truly fortunate to be sure.

No. 357

आपु आपु कहँ सब भलो अपने कहँ कोइ कोइ।
तुलसी सब कहँ जो भलो सुजन सराहिअ सोइ।।

Aapu aapu kahan saba bhalo appne kaha koyi koyi
Thulasee sab kahan jo bhalo sujan saraahiya soyi.

All are helpful to themselves
Some for also own men
He who is helpful towards all
All help such a person.

Everyone is always helpful to himself, some helpful to their relations and near ones. He who is helpful to all gets everyone else's help for himself.

No. 358

तुलसी भलो सुसंग तें पोच कुसंगति सोइ।
नाउ किंनरी तीर असि लोह बिलोकहु लोइ।।

Thulasee valo susanga the poch kusangathi soyi
Naao kinaree theera asi loha bilokahu loyi.

By good companion man becomes good
By bad he becomes vile
Remember, iron used in boat and sitaar
Do help man and as sword and arrow kill.

It is not the thing but how the thing is used that makes it good or bad. If iron is used in the boat or cart to help conveyance or man it is good, but as sword and arrow it kills men and so bad. The saying that man is known by the company he keeps is an old well-tested saying.

No. 359

गुरु संगति गुरु होइ सो लघु संगति लघु नाम।
चार पदारथ में गनैं नरक द्वारहू काम।।

Guru sangathi guru hoyi so laghu sangathi laghu naama
Chaar padaaratha mein ganei narak dwara hu kaama.

Company of the noble makes noble
So also of ignoble too
Even with your piety, resources and salvation
Lust will lead to hell also you.

Man is known by the company he keeps is a well-known maxim. That is because the good man's company makes man good and bad company bad. But mixed with bad the good also leads to bad. One may have piety, wealth and salvation but lust alone may lead to hell.

No. 361

तुलसी किये कुसंग थिति होइ दाहिने बाम।
कहि सुनि सकुचिय सम खल गत हरि संकर नाम।।

Thulasee kiyea kusanga thhithi hoyi daahine baam
Kahi suni sakuchia sama khala gatha hari sankara naam.

As a result of vile company
Good man becomes vile;
To name the vile as Hari or Shankar
Make men leer, shiver and smile.

The good man will turn vile by keeping bad company. If the vile man's name is Hari or Shankar (God's name) people leer, shiver and smile for that as totally incongruous.

No. 362

बसि कुसंग चह सुजनता ताकी आस निरास।
तीरथहू को नाम भो गया मगह के पास।।

Basi kusanga chaha sujanatha thaki aash niraas
Thirathha huko naam vo gayaa magaha ke paas.

In bad company who hopes for goodness
His hope will be futile be sure
As name of sacred place became "Gaya"
For being near Maga of Magahar.

Even nearness to the vile makes man vile or earn a vile reputation as in the case of sacred place Gaya because of its nearness to Magadha it acquired bad reputation.

No. 363

राम कृपाँ तुलसी सुलभ गंग सुसंग समान।
जो जल परै जो जन मिलै कीजै आपु समान।।

Raama krupaa Thulasee sulabha ganga susanga samaan
Jo jal parei jo jan milei kee jei aapu samaan.

The sacred Ganges river and righteous company
Are both in effect equal
However unrighteous man joins them
They make him righteous in sequel.

If grace of Shri Raama is gained however bad the company the result will not be bad, as in the case of Ganges however foul water of any degree, will become pure on joining Ganges water.

No. 364

ग्रह भेषज जल पवन पट पाइ कुजोग सुजोग।
होहिं कुबस्तु सुबस्तु जग लखहिं सुलच्छन लोग।।

Graha veshaja jala pabana pata paayi kujog sujog
Hohin kubasthu subasthu jaga lakhahin sulachhana log.

Stars, medicine, water, wind and dress
In favourable or unfavourable company
Improve their status or become worse
Wise can understand that not say funny.

In good or bad company things like stars, medicine, water, wind and dress become better or worse as the case may be. Wise men can follow the trend and not consider the case as funny.

No. 366

आखर जोरि बिचार करु सुमति अंक लिखि लेखु।
जोग कुजोग सुजोग मय जग गति समुझि बिसेषु।।

Aakhara jori bichaar karu sumathi anka likhi lekhu
Joga kuyoga sujoga maya jaga gathi samujhi bisesu.

Adding and removing letters and figures
Notice how they change quality
Like that joining or dropping circumstances
Makes life on earth more fruitful or faulty.

Adding or dropping letters and figures one can see how words and figures change in meaning and quality. If in figure fifty (50) the figure five (5) is replaced by 1 (one) the value falls down from fifty to ten only. So in life slight change in words affects the position a great deal.

No. 367

करु बिचार चलु सुपथ भल आदि मध्य परिनाम।
उलटि जपें 'जारा मरा' सूधें 'राजा राम'।।

Karu bichar chalu supathh vala adi madhya parinaama
Ulti jape "jaaraa maraa" sudhe "Raajaa Raama".

Consider well the good and bad of everything
Move in beginning, middle and end on earth
Otherwise "Raajaa Raama" may become "Jaaraa maraa"
By careless taking of the path.

Man has to be careful in details in life otherwise a matter may become topsy turvy as "Raajaa Raama" may become "Jaaraa maraa" due to careless repeating of Shri Raama's name.

No. 368

होइ भले कें अनभलो होइ दानि कें सूम।
होइ कपूत सपूत कें ज्यों पावक में धूम।।

Hoyi vale kai unvalo hoyi daani ke sum
Hoyi kaputha saputha kei jyon pabak mein dhum.

At times the noble yields the vile
The magnanimous yields the miser
The pieteous yields impieteous
As yields smoke the fire.

At times, the noble man may be blessed with an ignoble son, the magnanimous a miser, the pieteous an impieteous. It cannot be laid down that the noble man's son will be noble always. This is as the fire yields smoke at times.

No. 369

जड़ चेतन गुन दोष मय बिस्व कीन्ह करतार।
संत हंस गुन गहहिं पय परिहरि बारि बिकार।।

Jada chetana guna dosa maya viswa kinha karataar
Sant hans guna gahayi paya parihari bari bikaar.

God has created the Universe
With admixture of good and evil
The wise like the swan separates
And eats milk leaving water vile.

The universe is an admirable admixture of good and evil. It is the wise who like the swan separates milk from water and drinks the milk leaving the water. Man has to abjure the vile and live with the good in life by utilising his wisdom, conscience and intelligence.

No. 370

पाट कीट तें होइ तेहि तें पाटंबर रुचिर।
कृमि पालइ सबु कोइ परम अपावन प्रान सम।।

Pata kitathe hoyi thehi thein paatambar ruchira
Krumi palayi sabu koi parama apaaban praana sama.

The silk worm produces silk yarn
From which is made silk textile
This is liked by people as apparel
So the worm is reared by them with goodwill.

The silk worm which is abominable to look at produces silk yarn which men make into silk cloth and use it as fashionable dress. So, men like to rear the silk worm, for meeting personal need.

No. 371

जो जो जेहिं जेहिं रस मगन तहँ सो मुदित मन मानि।
रसगुन दोष बिचारिबो रसिक रीति पहिचानि।।

Jo jo jehin jehin rasa magaana thahanso muditha mana maani
Rasa guna dosa bicharibo rasika reethi pahichaani.

The sweetness one is fond of
Gives satisfaction to his mind
He can discern the true sweetness
That in the fruit we find.

The sweetness one is fond of pleases him immensely. He can discern the true sweetness of the fruit which yields that. In order to find true position he should consider good quality and also its defects before coming to an impartial conclusion.

No. 372

सम प्रकास तम पाख दुहुँ नाम भेद बिधि कीन्ह।
ससि सोषक पोषक समुझि जग जस अपजस दीन्ह।।

Sama prakaas thama pakha duhun naama veda bidhhi kinha
Sashi sosaka posaka samujhi jaga jasa apajasa dinha.

In the bright and dark fortnights
Light and darkness

In one brightness and other darkness grows
That gives moon fame and also disgrace.

The increase and decrease in the light and darkness of the moon in the fortnights bright and dark has given the reputation of its inconsistency. For its bright period moon gets praise and for the dark disgrace.

No. 373

लोक बेदहू लौं दगो नाम भले को पोच।
धर्मराज जम गज पबि कहत सकोच न सोच।।

Lok bedahun loudago naam vale ko poch
Dharma Raaja Jam gaj pabi kahatha sankoch na soch.

According to people's saying and scripture
Dharma Dev has been named "Yama"
And lightning of Sky as "Bajra"
But none feels restraint or shame.

The naming of Dharma Deva as "Yama" and lightning as "Bajra" appeared to be quite incongruous. But people do not feel either restraint or shame for that. They have got used to it.

No. 374

बिरुचि परखिये सुजन जन राखि परखिये मंद।
बड़वानल सोषत उदधि हरष बढ़ावत चंद।।

Biruchi parakhiyea sujana jana rakhi parakhiyea manda
Badabaanal sosatha udadhhi harasa badhaawatha chanda.

The saint's quality is known soon on contact
Like the moon's impact on ocean
The vile is known after a long time
Like the Badaba's action.

The saint's quality is known soon on contact, as moon's on the sea. The true picture of the vile is known after a long wait, as Badaba's action on the ocean. Badaba or ocean fire lying at the bottom of the ocean erupts at long intervals when the required pressure is reached and not frequently.

No. 375

प्रभु सनमुख भएँ नीच नर होत निपट बिकराल।
रबिरुख लखि दरपन फटिक उगिलत ज्वालाजाल।।

Pravu san mukha vaiye neech nara hoth nipata bikaraala
Rabi rukha lakhi darpan phatika ugilata jwaala jaala.

If the master is well disposed
The vile servant becomes uncontrollable
Like the mirror and 'phatik' stone on facing Sun
Lose their power to reflect in full.

If the master is well disposed the vile servant becomes uncontrollable. This is like the mirror and phatik stone which on facing the Sun start boiling in the heat.

No. 376

प्रभु समीप गत सुजन जन होत सुखद सुबिचरि।
लबन जलधि जीबन जलद बरषत सुधा सुबारि।।

Pravu samipa gatha sujana jana hotha sukha subichari
Labana jaladhi jeebana jalada barasatha subaari.

Close to the master the good man
Becomes kind and considerate
Cloud draws vapour from salty ocean
Pours sweet water for all to get.

Closeness to the master makes good man considerate. The salty water of the sea is drawn as vapour to cloud. That has made the water it pours sweet. The salty taste has disappeared

due to closeness of the cloud to Sun, the master who causes the whole process of cloud formation and rainfall.

No. 377

नीच निरावहि निरस तरु तुलसी सींचहिं ऊख।
पोषत पयद समान सब बिष पियूष के रूख।।

Neecha nirabahin nirasa tharu Thulasee sinchahi ukha
Posatha payada samaana saba bisa piyusa ke rukha.

The base uproots the drying trees
Irrigates and cares for the living ones
The cloud pours water equally
On all trees of the field and fence.

The base man uproots or cuts down the drying trees and waters and takes care of the thriving ones. But, cloud pours rain water equally on drying, dried and living trees of field, forest and fence alike.

No. 378

बरषि बिख हरषित करत हरत ताप अघ प्यास।
तुलसी दोष न जलद को जो जल जरै जवास।।

Barasi bikha harasitha karatha haratha tapa agha pyaasa
Thulasee dosa na jalada ko jo jala jarei jabaas.

The rain water pleases all Beings and plants
Removes their thirst and heat
Of them if 'jaba' grass dwindles and falls
Cloud cannot be held for guilt.

The cloud pours down rain water on all Beings of earth and removes their plight of heat and makes them happy. But the 'Jaba' grass that cannot withstand the rains after heat dwindles due to that. For that cloud cannot be held guilty.

No. 379

अमर दानि जाचक मरहिं मरि मरि फिरि फिरि लेहिं।
तुलसी जाचक पातकी दातहि दूषन देहिं।।

Amar daani jachak marahin mari mari phir phir lehin
Thulasee jaachak paathakee datahi dusana dehin.

The giver becomes deathless for fame
The beggar is born again and again to beg
The beggar sinful, he blames the giver
Begs again and again at the same peg.

The giver becomes deathless due to the fame earned by the gifts to the beggar. But the beggar earns no fame to gain deathlessness. On the other hand, he dies again and again as begging is held to be same as death ("Mangan maran samaan hei" say poets and wise men).

No. 380

लखि गयंद लै चलत भजि स्वान सुखानो हाड़।
गज गुन मोल अहार बल महिमा जान कि राड़।।

Lakhi gayanda lei chalatha vaji swaan sukhaano haad
Gaja guna mol ahaar bala mahimaa jaan kee raad.

Seeing the elephant the dog runs away
With piece of bone in mouth
What does the dog know of the elephant
Its food habits, qualities and strength?

Seeing the huge elephant come near the dog which was busy munching a piece of dry bone, ran away afraid that the elephant may wrest away its food from mouth. How ignorant is the dog of the food and other habits of the elephant we wonder. But that is what we find all over the world.

No. 381

कै निदरहुँ कै आदरहुँ सिंघनि स्वान सिआर।
हरष बिषाद न केसरिहि कुंजर गजनिहार।।

Kei nidarahun kei aadarahun simhani swaan siaara
Harasa bisaad na kesarihi kunjar gaja nihaar.

Whether dog and fox like or not
What does the lion care?
The lion does not care for the elephant
Whom the elephant does not dare.

Whether the dog and fox care for the lion or not what does the lion care about it? The huge animal elephant does not dare the lion. But what does he care about the funny dog and fox? The animals have their respective regard or fear for other species by instinct.

No. 382

ठाढ़ो द्वार न दै सकैं तुलसी जे नर नीच।
निंदहि बलि हरिचंद को का कियो करन दधीच।।

Thado dwar na de sakei Thulasee je nara neech,
Nindahin bali Harichanda ko kaa kiyo karan dadhhichee?

The base cannot offer to the beggar
A handful of alms ever
He decries Bali and Harischandra
And also Karna and Dadhichi saying—what have they done for poor?

The base does not offer a handful of alms to the beggar standing at his door but he does not hesitate to decry such magnanimous persons as Bali, Harischandra, Karna and Dadhichee saying what have they done for the poor?

No. 383

ईस सीस बिलसत बिमल तुलसी तरल तरंग।
स्वान सरावग के कहें लघुता लहै न गंग।।

Isa seesa bilasatha bimala Thulasee tharala tharanga
Swaan saraabaga kei kahen laghuthaa lahei na ganga.

The sacred and pure Ganges occupies
The dignity of seat on Shri Sankar's head
Does she lose her high fame if dogs and donkeys
Defame her by running as mad?

The sacred and pure Ganges occupies the exalted seat on Shri Siva's head. To such a dignified deity if dogs and donkeys bark defamatory words she does not lose a whit from her great fame.

No. 384

तुलसी देवल देव को लागे लाख करोरि।
काक अभागें हगि मरयो महिमा भई कि थोरि।।

Thulasee dewal debako laage lakh karori,
Kaak abhaagen hagi maryo mahimaa vayi ki thori.

For construction of temples to God
Heavy amounts of lakhs are needed
If the crow perchance passes stool on them
Are they thereby desecrated?

A stately temple is built to the deity by investing heavy amount of money. If the crow passes stool on its body, does that degrade the bright fame of the temple? If some vile persons speak ill of a great soul out of spite that cannot demean or demote the bright fame of a dignitary.

No. 385

निज गुन घटत न नाग नग परखि परिहरत कोल।

तुलसी प्रभु भूषन किए गुंजा बढ़े न मोल।।

Nijha guna ghatatha na naaga naga parakhi pariharatha Kol.
Thulasee pravu bhusan kiye gunjaa badhe na mol.

The 'Kol' resident of the forest
Throws the "elephant" gem as useless
Sri Krishna used bicoloured Gunja fruit to decorate head
That made no difference in their prices.

The Kol resident of the forest throws away as useless the elephant gem that he comes across. Shri Krishna used the bicoloured Gunja seed to decorate Himself. These incidents do not either demote or promote the value of the gem and Gunja seed. It is their intrinsic worth only which can do that, not otherwise.

No. 386

राकापति षोड़स उपहिं तारा गन समुदाइ।
सकल गिरिन्ह दव लाइअ बिनु रबि राति न जाइ।।

Raakaa pathi sodasa upahin thaaraagana samudaayi
Sakala girinha daba laayiha binu rabi raathi na jaayi.

Even if the full moon rises in sky
With all the millions of stars
And all trees are set ablaze on hills
Without Sun night never ends.

The rising of the full moon with all the myriad of stars and setting afire of the hills all over do not cause the end of the night. Only with the rising of the Sun does the night end. Natural events cannot be caused artificially.

No. 387

भलो कहहिं बिनु जानेहूँ बिनु जानें अपबाद।
ते नर गादुर जानि जियँ करिय न हरष बिषाद।।

Bhalo kahahin binu jaanehun binu jaane apabaad
The nara gadura jaani jiya kariya haras bisaad.

Whoever praises without knowledge
And without knowledge decries
He is a fool, none should believe him
And be happy or sorry for his cries.

The sensible man should not be moved by either the praise or the defamation of the unknowing person. Neither his praise nor his defamation should gladden or sadden a sensible person, affirms the saint-poet.

No. 388

पर सुख संपति देखि सुनि जरहिं जे जड़ बिनु आगि।
तुलसी तिन के भागते चलै भलाई भागि।।

Para sukha sampathi dekhi suni jarahin je jada binu aagi
Thulasee thinkake bhaagathe chale bhalaayi bhaagi.

Do not envy another his prosperity
And burn for that within you
If you do so your own prosperity
Will sure desert you too.

Envying one for his prosperity or bright fame can only bring burning pain to the vile person and cause his own property and good name to dwindle and disappear in no time. We should not envy but be happy for another's prosperity.

No. 389

तुलसी जे कीरति चहहिं पर की कीरति खोइ।
तिनके मुँह मसि लागिहैं मिटिहि न मरिहै धोइ।।

Thulasee je keerathi chahahin parakee keerathi khoiyi
Thina ke muhan masi laagihein mitihin na mariye dhoiyi.

Whoever wants to gain fame
By wiping that out of another
He will incur deep stain of disgrace
Which cannot be washed out ever.

If one wants to acquire fame by defaming another the only gain for him will be a deep black stain on his face which cannot be wiped out by washing all throughout his life.

No. 390

तनु गुन धन महिमा धरम तेहि बिनु जेहि अभिमान।
तुलसी जिअत बिडंबना परिनामहु गत जान।।

Thanu guna dhana mahimaa dharam thehi binu jehi abhimaan
Thulasee jiyatha bidambanaa parinaamahu gatha jaan.

Without good physique, wealth and piety
Whoever bears pride
In life he incurs disgrace from all
On death all deride.

Whoever without wealth and piety and even a good physique bears pride in his mind he incurs disgrace from all throughout his life and on death all deride him.

No. 391

साधु ससुर गुरु मातु पितु प्रभु भयो चहै सब कोइ।
होनी दूजी ओर को सुजन सराहिअ सोइ।।

Saadhu sasur guru mathu pithu prabhu vayo chahei saba koyi
Honee duji ora ko sujana saraahiya soyi.

All on earth want to be senior
Like preceptor, parents, or master any
But he who wants to serve others
As subordinate is praiseworthy say many.

All men crave to occupy the senior position of preceptor, parents, master, but he who wants to serve others by occupying a subordinate position is really praiseworthy in life.

No. 392

सठ सहि साँसति पति लहत सुजन कलेस न कायँ।
गढ़ि गुढ़ि पाहन पूजिये गंडकि सिला सुभायँ।।

Sathha sahi sansathi pathi lahatha sujana kalesa na kaayan
Gadhi gudhi paahan pujiya gandaki silaa subhaayan.

The base earns fame after hard labour and effort
The noble earns it easy
The difference between ordinary stone idol
And Gandak Saligram explains these.

The base who has not got any fame earns some fame after a great deal of effort and hard work. But, the noble who has already some fame to his credit knows how to earn it easy and does so. This is like the difference between the ordinary stone idol after a great deal of chipping and dressing and the smooth Gandak sila known as "Saligram" as ready-made stone idol for worship.

No. 393

बड़े बिबुध दरबार तें भूमि भूप दरबार।
जापक पूजत पेखिअत सहत निरादर भार।।

Badhe bibudha darabara the bhumi bhupa darabara
Jaapaka pujatha pekhiyatha sahatha niradara bhaara.

Greater than assembly of the Gods
Is the assembly of Kings of earth
In the former are the devotees and meditators of Gods
But latter bear great pains on their life's path.

In the heavenly assembly of Gods are only their devotees and meditators whereas in the earthly assembly of Kings are a motley crowd of various sorts.

No. 394

बिनु प्रपंच छल भीख भलि लहिअ न दिएँ कलेस।
बावन बलि सों छल कियो दियो उचित उपदेस।।

Binu prapancha chhala vikha vali lahia na diyean kales
Baaban Bali soun chhala kiyo diyo uchitha upadesa.

It is all right to accept alms
Without bitterness and falsehood
Under pretext of falsehood "Baman" took alms from Bali,
That taught a great lesson to manhood.

To accept alms without bitterness and falsehood is all right. But, it is extremely unworthy of anybody to adopt falsehood for that. Even in the case of God as Baman He played falsehood with Bali, He had to work as Bali's watchman in the nether world. This is made more explicit in the following couplets.

No. 395

भलो भले सों छल किएँ जनम कनौड़ो होइ।
श्रीपति सिर तुलसी लसति बलि बावन गति सोइ।।

Bhalo bhale soun chhal kiyen janam kinoudo hoyi
Shripathi seera Thulasee lasathi Bali Baaban gathi soyi.

If the good behaves with another good
Under pretext of falsehood
He has to accept subordination to the other
As Baman did to Bali the good.

In the following couplet the matter has been made more explicit.

No. 396

बिबुध काज बावन बलिहि छलो भलो जिय जानि।
प्रभुता तजि बस भे तदपि मन की गइ न गलानि।।

Bibudha kaaj Baaban Balihi chhalo bhalo jiya jaani
Pravuthaa thaji basa vei thadapi manaki gayi na galaani.

Under pretext of falsehood the Almighty Father
For the good of the Gods did Bali deal
And for that worked as guard to Bali in underworld.
Even then for adopting falsehood, lost his zeal.

For the Gods work did the Almighty Father with Bali play false. So, He worked as Bali's watchman in the underworld and also lost his mind's zeal for the same reason. It is very undesirable to play false with any under any pretext. Even the God Almighty is subjected to this maxim.

No. 398

खल उपकार बिकार फल तुलसी जान जहान।
मेढ़क मर्कट बनिक बक कथा सत्य उपखान।।

Khala upakaar bikaar fala Thulasi jaan jahaan
Medhuka markata banika baka kathaa satya upakhaan.

All in the world know it so well
That help rendered to the base yields bad result
The tales of the monkey, frog, trader and crane
Prove its truth to a fault.

In the case of the frog because of difference with other members of his family, snake living in the same well was invited by the frog to devour them. The snake did so, but attacked the host frog to devour it. After great deal of pleading the snake let the frog go unharmed.

No. 399

तुलसी खल बानी मधुर सुनि समुझिअ हियँ हेरि।
राम राज बाधक भई मूढ़ मंथरा चेरि।।

Thulasee khala baanee madhura suni samujhiya hiya heri
Raama Raaj baadhak vayi mudha Manthara cheri.

Sweet words of the base should be
Considered carefully before belief
Words of vile Manthara did wheedle Kaikeyi
And brought about problems in Sri Raama's life.

The sweet words of the base should not be believed without very careful consideration. The sweet words of Manthara did wheedle queen Kaikeyi to put hazards in the life of Shri Raama as everyone knows.

No. 400

जोंक सूधि मन कुटिल गति खल बिपरीत बिचारु।
अनहित सोनित सोष सो सो हित सोषनहारु।।

Jonk sudhi mana kutila gathi khala biparitha bichaaru
Anahitha sonitha sosha so so hitha sosanahaaru.

The leech moves in a crooked way
Sucks only soiled blood and muck
The vile moves apparently straight
All good things does he suck.

If the mind is good the physical habits as in the case of the leech its crooked gait, will not matter. But base man moves apparently straight but his mind being vile he behaves in a very ugly manner for sucking up good blood only.

No. 401

नीच गुड़ी ज्यों जानिबो सुनि लखि तुलसीदास।

ढीलि दिएँ गिरि परत महि खैंचत चढ़त अकास।।

Neecha gudee jyon jaanibo suni lakhi Thulasee Das
Dheeli diyen giri paratha mahi khenchath chadhath akaas.

The base is like the kite always
Pulled hard it rises to sky
Yielded it falls down to ground
Remember and put it by.

The base man behaves like kite. If it is pulled hard it goes up, if yielded it falls down to the ground. Like that the base man responds to harsh treatment. To soft treatment he behaves disgracefully. In dealing with the base this has to be remembered.

No. 402

भरदर बरसत कोस सत बचैं जे बूँद बराइ।
तुलसी तेउ खल बचन सर हए गए न पराइ।।

Varadara barasatha kos satha bachen je bund baraayi
Thulasee theu khala bachana sara haye gaye na paraayi.

The rich can move long distance in rains
Without getting drenched
But he cannot escape unhurt
From the hot words of the debased.

The rich man can move in heavy rains without getting drenched but he cannot get away unhurt from the hot words of rebuke of the base.

No. 403

पेरत कोल्हू मेलि तिल तिली सनेही जानि।
देखि प्रीति की रीति यह अब देखिबी रिसानि।।

Peratha kolhu meli thila thilee sanehee jaani
Dekhi preethi kee reethi yaha aba dekhibee risaani.

The oil man loves the "thil" seed
Because of its content
Yet he put it to the pressing machine
What he would not do if angry with it?

The Kol is fond of the 'thil' oil seed because of its oil content. Yet, he does not hesitate to put it to the pressing machine although that would be far more harassing for the oil seeds. That is for the greed of the oil content. But if he were angry with the oil seed he would deign to do something worse than that in spite of his love for the oil seed affirms the saint-poet.

No. 404

सहबासी काचो गिलहिं पुरजन पाक प्रबीन।
कालछेप केहि मिलि करहिं तुलसी खग मृग मीन।।

Sahabaasee kaacho gilahin purajana paak prabeena
Kaala chepa kehi mili karahin Thulasee khaga mruga meena.

Although living in same place
The stronger animal, bird and fish
Swallow up the weaker ones of same species
How will the weak exist, or perish?

Living together in the same place the animals, such as the fish, the smaller ones become prey to the larger. The number of spawn is so large in one laying that the swallowing which is a rare incident would not make the fish extinct. The question raised in the couplet is answered accordingly.

No. 405

जासु भरोसें सोइये राखि गोद में सीस।
तुलसी तासु कुचाल तें रखवारो जगदीस।।

Jaa su bharose soyiyea raakhi godamein sees
Thulasee thasu kuchal thein rakhabaaro Jagadish.

If the protector becomes the destroyer
On whom to depend for life?
In such a case only God is the saviour
Take His shelter without strife.

The question raised in the last couplet is answered in this in another way that, for instance, the fish generation remains intact or goes on increasing on the mercy of God who has created all creatures of the Universe.

No. 407

परद्रोही परदार रत परधन पर अपबाद।
ते नर पावँर पापमय देह धरें मनुजाद।।

Paradrohi paradara ratha paradhana para apabaad
The nara pabanra paapa maya deha dhare manujaad.

Whoever envious of others
Longs for the other's wife, wealth and fame
He is a demon not human
Lives only in human frame.

Whoever is envious by nature, covets other's wealth, wife and fame he may be possessing a human form but is actually a demon not human.

No. 408

बचन बेष क्यों जानिए मन मलीन नर नारि।
सूपनखा मृग पूतना दसमुख प्रमुख बिचारि।।

Bachana besa kyon jaaniyea mana malina nara naaree
Supanakha mruga puthanaa dasamukha pramukha bichaari.

It is difficult to know the true nature

From man's dress or words of mouth
Cases of Supanakha, Maricha, Putana and Ravana
Prove what is whose nature in truth.

From dress and words of mouth it is difficult to know the true nature of man. The instances of Supanakha, Ravana, Maricha and Putana prove what is true nature of whose. They were well dressed, and spoke like noble men, but truly their minds were vile.

No. 409

हँसनि मिलनि बोलनि मधुर कटु करतब मन माँह।
छुवत जो सकुचइ सुमति सो तुलसी तिन्ह की छाँह।।

Hansini milani bolani madhura katu karathaba mana mahan
Chhubatha jo sakuchayi sumati so Thulasee thinha ke chhahan.

Sweet in words of mouth and disposition
But if mind and heart are vile
From such a person it is wise to remain far
And not to touch his shadow even in guile.

Whose smile and disposition are sweet and friendly but mind and heart are vile, it is wise to remain far from such a person and not to touch his shadow even in joke.

No. 410

कपट सार सूची सहस बाँधि बचन परबास।
कियो दुराउ चहौ चातुरी सो सठ तुलसीदास।।

Kapata saara suchee sahasa baandhi bachana parabaasa
Kiyo duraau chahyo chathuree so sathha Thulasee Dasa.

Who wants to hide a thousand needles
Of his villainous nature

Under a white and pure scarf
Is no doubt a villain of first water.

Who tries to hide his villainous nature like hiding a thousand iron needles under a pure white scarf, is a villain of first water. Otherwise, he would not try to conceal his villainousness consciously.

No. 411

बचन बिचार अचार तन मन करतब छल छूति।
तुलसी क्यों सुख पाइये अंतरजामिहि धूति।।

Bachana bichara achara thane mana karathaba chhala chhuthi
Thulasee kyon sukha paayiyea antarajaamihi dhhuthi.

Whose mind, body and also action
Are all full of villainous nature
And who wants to wheedle God Himself
How can he get an iota of pleasure?

Whose words of mouth and mind and conduct are all vile and who wants to cheat God Himself with his villainy how can such a person get an iota of pleasure in life?

No. 412

सारदूल को स्वाँग करि कूकर की करतूति।
तुलसी तापर चाहिये कीरति बिजय बिभूति।।

Saaradula ko swang kari kukara kee karathuthi
Thulasee thaa par chahiyea keerathi bijaya bibhuti.

Making a false show of lion's nature
If one acts as a dog on earth
And on that he expects fame and favour
How can he achieve that in his life's path?

Whoever makes a false show of lion's nature and acts as a

dog and expects to earn fame and happiness out of that, how will that be possible for him? It will not it is implied.

No. 413

बड़े पाप बाढ़े किए छोटे किए लजात।
तुलसी ता पर सुख चहत बिधि सों बहुत रिसात।।

Bade paap baadhe kiyea chhote kiyea lajaath
Thulasee thaa par sukha chahatha bidhi soun bahutha risaath.

One commits greater sins freely
Feels shy of committing minor ones
And hopes to enjoy happiness in life
For his failure on God he raves.

If one commits greater sins freely, but is shy of committing minor ones and for that merit expects to get happiness, and for failure to get that he rebukes God, such a man should be ranked third degree villain.

No. 414

देस काल करता करम बचन बिचार बिहीन।
ते सुरतरु तर दारिदी सुरसरि तीर मलीन।।

Desa kaala karathaa karama bachana bichaar biheena
The suratharu thara daridee surashari theera maleena.

Who has no regard for the country and times
And for his deeds and words of mouth
Even if he takes shelter of "Surasari" or "Suratharu"
Cannot escape the grip of poverty forsooth.

Who has no regard and consideration of his country and times, for his mere taking shelter of the sacred river Ganges or the sacred tree Mandaar of Heaven cannot escape the faults of his deeds, words of mouth and want of conscientiousness, affirms the saint-poet.

No. 415

साहस हीं कै कोप बस किएँ कठिन परिपाक।
सठ संकट भाजन भए हठि कुजाति कपि काक।।

Saahas hee kei kopa basa kiyen kathina paripaaka
Sathha sankata bhaajan vaye hathhi kujaathi kapi kaaka.

If due to ire or foolhardiness
One engages in a difficult venture
Faces terrible situation as did
The crow and monkey of yore.

Out of anger and also foolhardiness, without due care and consideration, if one engages in a difficult venture he, like Bali and Jayanta of yore, will face difficult situations in his life. Both of them had to face the ire of Shri Raama, Bali for misbehaving with younger brother Sugriva's wife, and Jayanta in the garb of crow, inflicting wound on Shri Sitha's foot.

No. 416

राज करत बिनु काजहीं करहिं कुचालि कुसाजि।
तुलसी ते दसकंध ज्यों जइहैं सहित समाज।।

Raaja karathu binu kaajahin karahin kuchaali kusaaji
Thulasee the dasakandha jyon jaihein sahitha samaaja.

While reigning over own kingdom
Engages in nasty and vile deed
Like Ravana of Lanka he is destined to
Liquidation for want of care and heed.

Although a reigning king, if, like Ravana of Lanka, one engages in perverse deeds, he is bound to face liquidation along with his family and kin as it happened with Ravana.

No. 420

हित पर बढ़इ बिरोध जब अनहित पर अनुराग।

राम बिमुख बिधि बाम गति सगुन अघाइ अभाग।।

Hitha para badhayi birodha jaba anahitha para anuraaga
Raama bimukha bidhi baama gathi saguna aghaayi
avaag.

If one becomes inimical to friend
And friendly to enemy
Know then God is unfavourable
And fate has become gloomy.

Whoever opposes his own well-being and welcomes what is unfavourable for him should know that God is not well disposed towards him and times are quite unfavourable.

No. 421

सहज सुहृद गुर स्वामि सिख जो न करइ सिर मानि।
सो पछिताइ अघाइ उर अबसि होइ हित हानि।।

Sahaja suhruda gura swami sikha jo na karayi sira
maani
So pachhithayi aghaayi ura abasi hoyi hitha haani.

Whoever does not follow the advice
Of friend, husband and preceptor
Know that he will regret in life
For losing the blessings of senior.

The advice of friend, preceptor, consort too should be heeded with care and followed without hesitation. If one does not do so he will certainly regret for facing untoward situations and losing blessings of seniors.

No. 422

भरुहाए नट भाँट के चपरि चढ़े संग्राम।
कै वै भाजे आइहैं कै बाँधे परिनाम।।

Bharuhaaye nata bhatke chapari chadhe sangraam

Kei bei bhaaje aayihei kei bandhe parinaam.

If by the songs of the Bhaat singer
The dancer hastens to join the war
He will either run away from fighting
Or be taken as prisoner.

Inspired by the songs of Bhaat singer if the dancer resolves and joins the war as fighter he will either be discharged soon or taken prisoner by the enemy.

No. 423

लोक रीति फूटी सहहिं आँजी सहइ न कोइ।
तुलसी जो आँजी सहइ सो आँधरो न होइ।।

Loka reethi phutee sahayin aanji sahayi na koyi
Thulasee jo aanji sahayi so aandhro na hoyi.

By habit people tolerate loss of sight
Not the pain of application of anjan
If they tolerated the pain of anjan
They would not be blind anon.

Anjan is a herbal preparation for protecting and preserving eyesight. But, since it gives a burning sensation to the eye people would rather tolerate loss of sight and blindness than pain of anjan application. If people tolerated pain of anjan application, blindness would not be so widespread.

No. 424

भागें भलो ओड़ेहुँ भलो भलो न घालें घाउ।
तुलसी सब के सीस पर रखवारो रघुराउ।

Vagen valo oudehun valo valo na ghale ghaao
Thulasee sabake seesa para rakhabaaro Raghuraao.

If somebody ever attacks you
You may run away or retort

The first is rather better course
As God is everywhere to protect.

Two courses are open if someone suddenly attacks you. You may either run away or retort. If you are not prepared to repulse the sudden attack the first course seems to be better. Above all God is everywhere to protect all.

No. 425

सुमति बिचारहिं परिहरहिं दल सुमनहुँ संग्राम।
सकुल गए तनु बिनु भए साखी जादौ काम।।

Sumati bichaarahin pariharahin dala sumanahun sangraam
Sakula gaye thanu binu vaye saakhee jaadou kaam.

The wise considers and abandons
Fighting with armour of leaf and flower
The Yadavas fought with leaves and Kamadev with flower
The former became extinct and bodiless the latter.

It is not wise to fight with arms and armour of leaves and flowers. The instances known to all are the Yadavas fighting with leaves who became extinct and Kamadev with flowers who became bodiless. We should bear that in mind always, the saint-poet advises.

No. 426

कलह न जानब छोट करि कलह कठिन परिनाम।
लगति अगिनि लघु नीच गृह जरत धनिक धन धाम।।

Kalaha na jaanaba chhota kari kalaha kathhina parinaama
Lagathi agani laghu neecha gruha jaratha dhanika dhan dhaama.

Do not treat quarrel as mere wordy duel
It may lead to serious consequence
If fire catches the hut of poor neighbour
The rich man's mansion may burn in sequence.

A mere quarrel may develop into bitter fight and loss of lives on both sides, like fire catching the hut of the poor has every chance of spreading and destroying the mansion of the rich neighbour.

No. 427

छमा रोष के दोष गुन सुनि मनु मानहि सीख।
अबिचल श्रीपति हरि भए भूसुर लहै न भीख।।

Chhamaa ros ke dosa guna suni manu maanahi seekha
Abichala Shreepathi Hari vaye bhusura laihey na veekha.

Notice and remember excellence of forgiveness
And also of blemish of anger
For former Hari won Shree Lakhmi's hand
And for latter Brahmans lost alms forever.

The excellence of forgiveness and blemish of anger are lessons for all to bear in mind. For the former God (Shri Hari) won the hand of Shri Lakhmi and for the anger of Vrigu, Brahmans are being denied alms for all time on earth. Vrigu in anger gave kick to Visnu (Hari) mark of which the latter is bearing since then on His chest.

No. 428

कौरव पांडव जानिये क्रोध छमा के सीम।
पाँचहि मारि न सौ सके सयौ सँघारे भीम।।

Kourava Pandava jaaniye krodha chhamaa ke seem
Pancha hi maari na sou sake sayo sanghaare Bhim.

The Kouravas and Pandavas are
Examples of anger and forgiveness

Hundred Kouravas could not kill Pandavas five
Bhima alone killed all Kourava brothers.

The Kouravas are examples of anger and Pandavas of forgiveness. Hundred Kouravas could not kill five Pandavas, but Bhima alone finished all hundred Kouravas. The excellence of forgiveness over anger may be noticed from this.

No. 429

बोल न मोटे मारिये मोटी रोटी मारु।
जीति सहस सम हारिबो जीतें हारि निहारु।

Bol na mote maariea moti roti maaru
Jithi sahas sama haaribo jeethein haari nihaaru.

Do not use harsh words to any
Feed him well and win him by love
Take your defeat as good as victory
And victory as defeat, by Jove.

Harsh words may enrage another but cannot win him over to you. Hence, in order to win him over speak sweet words, feed him well. He will be yours. (Jove stands for Jupiter the God cited as witness to the correctness of a statement made by any.)

No. 430

जो परि पायँ मनाइए तासों रूठि बिचारि।
तुलसी तहाँ न जीतिये जहँ जीतेहूँ हारि।।

Jo pari paayan manaayea thasoun ruthhi bichaari
Thulasee thahaa na jithiyea janha jeethehun haari.

Do not ever get angry with your senior
Whose feet you touch to pay respect
Do not score a victory over him
Consider victory as your defeat.

Whose feet you touch to pay respect, do not get angry with him and do not wish to score a victory over him. Consider your defeat as victory and vice versa.

No. 431

जूझे ते भल बूझिबो भली जीति तें हार।
डहकें ते डहकाइबो भलो जो करिअ बिचार।।

Jujhe the vala bujhibo valee jeethi thein haar
Dahake the dahakaayibo valo jo karia bichaar.

Peace is better than engaging in war
And defeat better than victory
To get cheated is better than cheating
Do consider its truth without hurry.

In all cases understanding and conciliation are better than strife and fight, and to get cheated is better than cheating.

[The eminent Sant Kabir has said: "Kabiraa aap thhagaayeeyea, ore na thhagiye koye; Aap thhage sukh upajey, ore thhage dukh hoye." The message contained in Sant Kabir's saying is that it is far better to get cheated by another than to cheat him. For cheating yourself you may feel amused while for cheating another you must suffer.]

No. 432

जा रिपु सों हारेहुँ हँसी जिते पाप परितापु।
तासों रारि निवारिऐ समयँ सँभारिअ आपु।।

Jaa ripu soun haarehun hansee jithe paap parithaapu
Thasun raari nibaariyea samayan sambhariya aapu.

The enemy for defeat from whom
You have felt happy, for victory sorry
Try and settle amicably with him
All disputes without worry.

He is not really an enemy for defeat from whom you have felt happy and for winning felt sorry. You should try to settle the disputes in such cases amicably or otherwise time will settle it without strife.

No. 433

जो मधु मरै न मारिऐ माहुर देइ सो काउ।
जग जिति हारे परसुधर हारि जिते रघुराउ।।

Jo madhu marey na maariyea mahur deyi so kaau
Jagajithi haare parasudhara haari jithe Raghuraau.

If one can be vanquished with honey
Do not apply poison for that
Like Parasurama accepting defeat from Shri Raama
And Shri Raama from Parasurama defeat.

If the enemy can be vanquished with the help of honey (sweet words and humility) one should not apply poison for that. Shri Raama by his humility owned defeat from Parasurama and that engendered humility in Parasurama who owned his defeat in the end.

No. 434

बैर मूल हर हित बचन प्रेम मूल उपकार।
दो हा सुभ संदोह सो तुलसी किएँ बिचार।।

Baira mula hara hitha bachana prema mula upakaar
Dow haa subha sandoha so Thulasee kiyen bichaar.

Sweet words remove hostility
Aid generates love
Humility helps in all situations
Consider and do as it would behove.

Sweet words and friendly attitudes remove hostility to be sure. Helping the adversary generates love. Humility is the root

of goodwill between persons. This should be borne in mind on life's path.

No. 435

रोष न रसना खोलिऐ बरु खोलिअ तरवारि।
सुनत मधुर परिनाम हित बोलिअ बचन बिचारि।।

Rosa na rasanaa kholiyea baru kholiye tharabaari
Sunatha madhura parinaama hitha boliya bachana bichaari.

Do not open your lips in ire
Rather unsheath your sword
Words spoken after proper thought and care
Are sweet, helpful never absurd.

It is the words of mouth which is the secret of goodwill between persons. The wisest course to use it properly is not to open the lips in anger. Unwise and bad words are worse than even the sword. So better speak sweet words after proper care and consideration. That will make friendship and goodwill last longer.

No. 436

मधुर बचन कटु बोलिबो बिनु श्रम भाग अभाग।
कुहू कुहू कलकंठ रव का का करत काग।।

Madhura bachana katu bolibo binu shrama bhaag abhaag
Kuhu kuhu kalakantha raba kaa kaa karatha kaaga.

Sweet and harsh words of mouth
Cause good and vile response
Like sweet song of Koel pleases
And harsh caws of crow repulse.

On the quality of the words of mouth depend to a very great extent the mutual relationship of men on earth. If the words are

sweet like the songs of Koel, the relationship will be good, if harsh like the cawing of the crow it will be repulsive.

No. 437

पेट न फूलत बिनु कहें कहत न लागइ ढेर।
सुमति बिचारें बोलिऐ समुझि कुफेर सुफेर।।

Peta na phulatha binu kaheh kahatha na laagayi der
Sumathi bicharen boliyea samujhi kupher supher.

Not telling a fact does not cause
Inflation of the stomach
Telling does not cause delay for the next
So, everything has to be weighed before each.

None should think that not expressing a view or delay in expression thereof will cause any untoward occasion for any. So, sufficient time should be taken to consider and coin your words of mouth to be good and appropriate to the occasion.

No. 438

छिद्यो न तरुनि कटाच्छ सर करेउ न कठिन सनेहु।
तुलसी तिन की देह को जगत कवच करि लेहु।।

Chhidyo na tharuni katakhya sara kareu na kathin sanehu
Thulasee thinakee deha ko Jaagatha kabacha kari lehu.

Who has not been subjected to
Sharp arrows of damsel's glance
And has not deep attachment to wealth
His shelter safely guides life's stance.

Whoever has not been subjected to abnormal degree of attachment, love and wealth of the world is the right person to give proper guidance to live a stainless life on earth. Such guidance should be welcomed and sought.

No. 439

सूर समर करनी करहिं कहि न जनावहिं आपु।
बिद्यमान रन पाइ रिपु कायर कथहिं प्रतापु।।

Sura samara karanee karahin kahi na janaabahi aapu
Vidyamaana rana payi ripu kayar kathahin prataapu.

The valiant soldier does not beat
The drum of his bravery
The weakling does beat the drum
Talking of his powers airy.

The real hero shows his military wit and feat in warfare. He does not beat the drum of his exploits in war. It is the weakling, timid who beats his own drum although they may be just airy nothing of an exploit.

No. 440

बचन कहे अभिमान के पारथ पेखत सेतु।
प्रभु तिय लूटत नीच भर जय न मीचु तेहिं हेतु।

Bachana kahei abhimaan ke Paratha pekhatha sethu
Prabhu thiya lutatha neecha bhara jaya na meechu
thehi hethu.

Seeing the "Rameswar Setu" Partha expressed pride
Saying he could sooner build one of arrows
While escorting Shri Krishna's wives to Hastina
He failed to defend them from bandits, died of
sorrows.

Partha or Arjuna, the middle Pandava, and great warrior expressed pride saying he could build the "Rameswar Setu" to Lanka more easily and quickly with arrows. The arrogance of Partha did not escape Shri Krishna's notice who withdrew His grace from Partha. Soon thereafter Partha was escorting the wives of Shri Krishna from Dwaraka to Hastina. On the way

some bandits attacked them. Partha who was escorting could not repel the bandits. Out of shame for that he gave up his life.

No. 442

खग मृग मीत पुनीत किय बनहुँ राम नयपाल।
कुमति बालि दसकंठ घर सुहृद बंधु कियो काल।।

Khaaga mruga meetha puneetha kiya banahu Raama nayapaal
Kumathi Baali Dasakantha ghara suhruda bandhu kiyo kaal.

Shri Raama made friends of animals
And residents of forest
Vile Baali and Raavana made enemies
Of brothers at home at best.

Shri Raama made friends of animals and forest dwellers, but Baali and Raavana made enemies of their brothers at home. But because Baali took shelter of Shri Raama and Raavana died at His hands both of them gained salvation.

No. 443

लखइ अधानो भूख ज्यों लखइ जीतिमें हारि।
तुलसी सुमति सराहिऐ मग पग धरइ बिचारि।।

Lakhayi adhano bhukha jyon lakhayi jithi mein haari
Thulasee sumathi saraahiyea maga paga dharayi bichari.

Who considers his poverty as prosperity
And his victory as defeat
He is praiseworthy on earth
Who carefully moves his feet.

If the prosperity and adversity of earthly life do not upset the man, if he considers his poverty as prosperity and victory

as defeat he is really praiseworthy, who leads a steady and pieteous life on earth.

No. 444

लाभ समय को पालिबो हानि समय की चूक।
सदा बिचारहिं चारुमति सुदिन कुदिन दिन दूक।।

Laava samaya ko paalibo haani samaya kee chuk
Sadaa bichaarhin charumathi sudina kudina dina duk.

Make proper use of good time
Beware of the bad
The wise considers this thoroughly well
And avoids the bad and sad.

The importance of the times whether good or bad should be remembered by man in his life's path always. The wise man takes due notice of this and avoids to engage in any important undertaking during bad times.

No. 445

सिंधु तरन कपि गिरि हरन काज साइँ हित दोउ।
तुलसी समयहिं सब बड़ो बूझत कहुँ कोउ कोउ।।

Sindhu tharana kapi giri harana kaaj saayin hitha dou
Thulasee samayahin saba bado bujhatha kahun kou kou.

Jumping over the mighty sea
Uprooting the entire hill
Were easy jobs for Shri Hanumaan
Few see the timing essence of the deal.

Few notice the importance of the time factor in the jumping over the sea to Lanka and uprooting of a whole hill (Dronaparbata) for bringing "Sanjibani" herb by Shri Hanumaan for Shri Lakhan as easy jobs for him. Shri Raama's grace was then available for success of these uphill tasks.

No. 446

तुलसी मीठी अमी तें मागी मिलै जो मीच।
सुधा सुधाकर समय बिनु कालकूट तें नीच।।

Thulasee meethee amee thei maagee milei jo meech
Sudhaa sudhaakara samaya binu kaalkut the neech.

In favourable times of man
Death is sweet as alms
If untimely, and moon is given as such
It comes as poison in stance.

If death comes in response as alms in favourable times that comes as a sweet gift. But if times are unfavourable and in response to begging moon is given as alms it comes as bitter poison.

No. 447

तुलसी असमय के सखा धीरज धरम बिबेक।
साहित साहस सत्यब्रत राम भरोसो एक।।

Thulasee asamay ke sakhaa dheeraj dharam bibeka
Sahitha saahas satyabratha Raama varoso eka.

True friends in times of great distress
Are your conscience, piety and patience
And above all the Almighty Father alone
Is the true solace.

In unfavourable times of great distress, conscience, piety and patience are true friends of man, and above all God Almighty Father is the source of true solace.

No. 448

समरथ कोउ न राम सों तीय हरन अपराधु।
समयहि साधे काज सब समय सराहहिं साधु।।

Samaratha kou na Raama soun thiya haran aparaadhu
Samaya hin saadhe kaaj saba samaya sarahahin saadhu.

None is as powerful as Shri Raama
He suffered the pain of Shri Sita's abduction
Everything happens in its proper time
So the wise do honour time anon.

Shri Raama is most powerful in Universe, yet he suffered the pain of His wife's abduction. That was no doubt an unfavourable period of time for Shri Raama, so it could not be avoided. That is why the wise honour time's influence on man's life.

No. 449

तुलसी तीरहु के चलें समय पाइबी थाह।
धाइ न जाइ थहाइबी सर सरिता अवगाह।।

Thulasee theerahu ke chalen samaya paayibee thhaaha
Dhaayi na jaayi thahaayibee sara saritha abagaha.

Walking along the shore you get
In time the tank or river's depth
Not by plunging headlong into it
Can you get at the real truth.

It is not by plunging headlong into the lake or large tank that you can ascertain its true deepest depth. You have to walk along the shore for a long distance or rather the whole of the entire shore and take soundings at several points that you can ascertain it. It is a time-taking thing. One should not be impatient.

No. 450

तुलसी जसि भवतब्यता तैसी मिलइ सहाइ।
आपुनु आवइ ताहि पै ताहि तहाँ लै जाइ।।

Thulasee jasi vabitabyatha theisee milay sahayee
Aapunu aabayi thahi pei thahi thahaan lei jaayi.

Says Tulasi as it is destined to happen
So shall you get succour
Either it comes to you of self
Or takes you to near.

As it is destined to happen so shall you get the help of circumstances to do the thing. Either the help comes of itself or you are drawn to it to discover. You should not be impatient to perform it. Here again the importance of patience is emphasised.

No. 508

बरषत हरषत लोग सब करषत लखै न कोइ।
तुलसी प्रजा सुभाग ते भूप भानु सो होइ।।

Barasatha harasatha loge saba karasatha lakhei na koyi
Thulasee prajaa subhaag the bhupa bhaanu so hoyi.

Nobody notices when Sun draws vapour
Everyone enjoys when it falls as rain
By their good luck the subjects get
A good and strict Ruler to reign.

The sucking of vapour by Sun is not noticed by anybody. The whole of mankind and plants enjoy the rainfall which is gifted by the cloud formed in the process from vapour. Only good luck of the subjects ensures a Ruler like the Sun for them who administers the kingdom strictly to maintain law and order and welfare of the subjects.

No. 524

सचिव बैद गुर तीनि जौं प्रिय बोलहिं भय आस।
राज धर्म तन तीनि कर होइ बेगिहीं नास।।

Sachiba vaida guru thini joe priya bolahin bhaya aas
Raja dharma thana teeni kara hoyi begahee naas.

Out of the fear or self indulgence
If the doctor, preceptor and Minister
Dittos the master's words though wrong
They soon lose their prestige and piety, do hear.

The Minister, doctor and preceptor should deal with the clients strictly according to the laws of administration and not to please the master or the client. If they do not do so, ditto the master or client's wishes soon they will lose their prestige and also clientele.

No. 540

मातु पिता गुरु स्वामि सिख सिर धरि करहिं सुभायँ।
लहेउ लाभु तिन्ह जनम कर नतरु जनमु जग जायँ।।

Maathu pithaa guru swami sikha sira dhari karahin subhaayan
Lahehu laabhu thihna janam kara na tharu janamu jaga jaayan.

All who obey the guidance of
Parents, preceptor and husband
They have lived fruitful lives on earth
Otherwise fruitless would be birth on land.

Obeying the advice of parents, preceptor, husband one can lead a fruitful life. Otherwise life on earth will not be fruitful.

No. 543

सरनागत कहुँ जे तजहि निज अनहित अनुमानि।
ते नर पावरँ पापमय तिन्हहि बिलोकत हानि।।

Saranaagatha kahun je thajahin nija anahitha anumaani
The nara paabaran paapamaya thinahin bilokatha haani.

Whoever refuses another man
Seeking assistance in his distress
For fear of danger to himself, is vile
Even to look at him is disgrace.

If one demurs and refuses help to another in his distress he is vile. Even to look at such a person is a disgrace.

No. 561

प्रगट चारि पद धर्म के कलि महुँ एक प्रधान।
जेन केन बिधि दीन्हें दान करइ कल्यान।।

Pragata chaari pada dharma ke kalimahu eka pradhaana.
Jena kena bidhi dinhe daan karayi kalyaana.

Four are the well known steps of piety
Truth, non-violence, purity and gift
For current "Kali Yug" gift is best
Secures well-being and pieteous lift.

The four steps of piety are truth, non-violence, purity and gift to poor. For Kali Yug the last i.e. gift to poor has been recognised as best by the wise.

No. 573

मनि मानिक महँगे किए सहँगे तृन जल नाज।
तुलसी एते जानिये राम गरीब नेवाज।।

Mani maanika mahange kiye sahange thruna jala naaja.
Thulasee ethe jaaniyea Raama gariba nebaaj.

Gold and jewel are dear on earth
Cheap rice, vegetable and water
From this you know and be sure
Shri Raama is friend to the poor.

Gold and silver and jewels are costly on earth while rice, vegetables and water are comparatively cheaper. One can easily comprehend from this that God is friend to the poor whose main needs are his food articles of rice, vegetables and water.

The author, Shri Gananath Das, retired from the Indian Administrative Service in the year 1972. Since then he has engaged himself in the study of various saint poets starting with the famous saint poet, Kabir Das, of the 15th century A.D.

On Kabir his works include Life and Philosophy of the Saint Poet in Oriya, and translation of five hundred of his couplets in English Verse, in three volumes: the first of one hundred published by the Bharatiya Vidya Bhavan of Bombay in 1992, the second of three hundred published by Motilal Banarasi Das of Delhi in 1991 and the third of one hundred published by Writers Workshop of Calcutta in 1992, followed by Sayings of Kabir published by the same publisher in 1993.

In 1992 he published his translation of one hundred songs of Guru Nanak Dev as 'Nanak Satak' in Oriya and 100 Love Songs of Kabir in English Verse which was published by Abhinav Publications of New Delhi.

In 1994 he published his Oriya Verse translation of the entire Thiru Kural, the immortal work of the Tamil Saint Poet Thiru Valluvar, consisting of 1330 couplets in 133 chapters.

In 1994 he published his Essays on Kabir published by the Writers Workshop of Calcutta consisting of indepth studies of the Saint Poet's Sayings on as many as 22 topics.

In the meantime he has completed his "Readings from Bhagabata", being English Verse translation of over 150 Sayings of the famous scripture originally composed by Vyasa Deva and translated into Oriya Verse by Saint Poet Jagannath Das of 'Pancha Sakh' fame.

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